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CANADA AND THE MIDEAST: NEW INITIATIVE (PAGE 6)

CANADIAN JEWISH NEWS

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SOL MACHAT JEWELLERS
Extend their best wishes for a happy New Year.

THE NEW YEAR IN JERUSALEM

"THE GREAT SHOFAR IS SOUNDED, AND A STILL SMALL VOICE IS HEARD . . ."- Erev Rosh Hashana at the Wailing Wall.

Post-Nasser convulsions

TRUDEAU FEARS M.E. TURMOIL

Egypt now the new Czechoslovakia

Exclusive Canadian Jewish News Report

On the eve of the New Year 5731 Prime Minister Pierre Elliott Trudeau told a predominantly Jewish gathering in Montreal that the Canadian government will continue to press for peace in the Middle East. The Prime Minister agreed that now that Egyptian President Gamal Abdul Nasser is dead, the situation in the Middle East has become more precarious. Rivalries for taking his place will now become more open. However, the Prime Minister, who will soon visit the Soviet Union as an official guest of the Russian government, will discuss in Moscow the problem of Middle East peace.

In a message to the Jewish community through The Canadian Jewish News, the Prime Minister stated that the Jewish people have received through Abraham a threefold eternal blessing: blessing of recognizing the Father of Mankind; the gift of understanding man's individual worth; and the understanding of social justice.

In his speech in Montreal the Prime Minister indirectly confirmed the statement made at the United Nations by Secretary of State for External Affairs Mitchell Sharp, that Canada contemplates a more active role in bringing together the parties in the Middle East conflict.

(Mr. Trudeau's Rosh Hashanah message to the Jewish community appears on page one of the Second Section of this issue.)

The Canadian Jewish News received messages of greetings to the Jewish community from The Hon. John P. Robarts, the Prime Minister of Ontario and the Hon. Robert Bourassa, the Prime Minister of Quebec.

Both Provincial premiers expressed their wishes for peace and happiness to the Jewish communities.

In Jerusalem, President Zalman Shazar and Prime Minister Golda Meir, issued greetings to Jews all over the world on the occasion of New Year. Premier Meir calls the entire house of Israel to stand by the vanguard of our people guarding the ramparts of Zion.

In Washington, D.C., a Rosh Hashanah message with fervent wishes for peace was issued by the President of the United States. Similar greetings have been published by the heads of state in all free countries.

MIDEAST CRITICAL

Following Nasser's sudden death, the political situation in the Middle East could become very critical, according to diplomatic observers at the United Nations. Despite denials from Cairo behind the scenes the struggle for succession of the Egyptian dictator has already begun.

Diplomats stationed in Jordan doubt very much whether King Hussein will survive the onslaught of the so-called Palestinian underground without the support of Nasser, whose prestige had saved him on many an occasion.

Israel is calm but determined to defend itself if necessary.

Reports from Washington indicate that the American government already has contacted the Kremlin in order to warn the leaders of the Soviet Union against a complete takeover of Egypt. Experts say that despite this warning, the United States cannot do anything else but mobilize its own forces in the Middle East area for any eventuality. Egypt, they say, is already the Czechoslovakia of the Middle East.

KIEV AROUSED

Haifa, (JCNS). - "Besides Yiddish and a few words of Hebrew and Russian, the Jews I met in Kiev spoke a fourth language. You only have to look into their eyes and you understand everything".

This was stated by Professor Jacques Goldberg, of the Technion, when he returned here with six other Israeli scientists from attending an international congress on high energy physics in the Ukraine capital.

Professor Goldberg said he and his colleagues and Jewish scientists from the United States had moving encounters with Jews in Kiev's Central Synagogue. "Every now and then, the men at prayer would whisper a few words in Hebrew to us, saying how they wanted to come to Israel. Many cried".

He also pointed out: "For ten days the Israeli flag flew outside the congress hall in the center of Kiev and aroused much interest, even among little children. I felt that it was worthwhile to have specialized in the theoretical field of high energy physics just for that experience".

GREETS CANADIAN JEWS IN ROSH HASHANA MESSAGE:-Prime Minister Pierre E. Trudeau.

GESTAPO CHIEF TRIED

Duesseldorf, (JCNS). - The retrial opened this week in Karlsruhe of ex-SS Major Helmut Reinhard, 58, the wartime Gestapo Chief in Norway, charged with the murder of a Norwegian civilian.

The West German Supreme Court ordered the retrial last year after a Baden-Baden jury in 1967 dropped the charge on the ground that it was invalidated by the statute of limitation.

Reinhard's conviction for complicity in the murder of four Norwegian resistance fighters, for which he was sentenced to five years' hard labor, was upheld by the Supreme Court.

But it rejected a prosecution application for fresh proceedings respecting Reinhard's role in deporting 532 Norwegian Jews who died at Auschwitz concentration camp.

The Baden-Baden jury had accepted Reinhard's plea that he was unaware of the fate of the Jews when he ordered their arrest and ruled that he could only be convicted for illegal imprisonment, an offense invalidated by the statute of limitation.

HERO HONORED

Haifa, (JCNS). - Jebel Ros, 4,500 feet up the south-western flank of Mount Hermon from which Israeli soldiers evicted terrorist gangs, has been renamed Givat Dov in memory of Lieutenant Dov Rothberg who was killed going to the aid of a wounded comrade on August 6.

Possession of every crest and mountain saddle was contested by the gangs who were quick to realize that their days were numbered once the Israeli forces established themselves in the area. At this point and further south, the Israeli positions now completely dominate the strip of Lebanese territory, formerly known as Fatahland, including the villages of Shuba, Shaba and El Hama, from which the terrorists operated.

Evidence of this dominance was given by a conducted tour of this "Israeli Alpine" area by military correspondents.

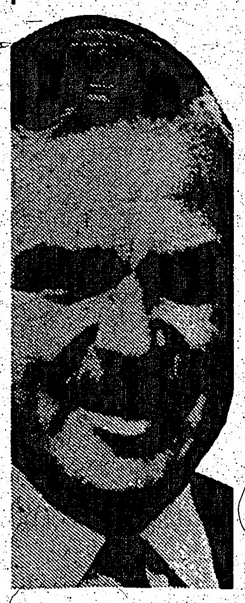
More than 100 terrorists fled north to rejoin their main Syrian-controlled El Saiqua group, leaving small detachments behind, some of whom still operate against Israeli patrols.

Shuba and El Hama are deserted, but not because of the Israeli troops. An Israeli officer gave the reason. "The gangs", he said, "terrorized the inhabitants. We found notes in lieu of payment given by the Fatah for goods confiscated and meals ordered. The villagers did not even consider the notes worth taking with them when they fled west".

Rocket attacks on Galilee settlements, particularly Kiryat Shmona and those in the Dan region, have noticeably decreased since the Israeli presence in the area.

DISCUSSES EGYPT SITUATION OVER TELEPHONE.- Israeli Premier Golda Meir and U.S. President Nixon.
The American President spoke to Golda from the "Saratoga" following the death of Nasser.
Nixon assured Israel American will continue her presence sence in the Eastern Mediterranean.

ROBARTS, BOURASSA SALUTE COMMUNITIES IN NEW YEAR MESSAGES



On behalf of all the people of Ontario, I extend best wishes to the Jewish community as they observe Rosh Hashanah, the Jewish New Year 5731 according to the Hebrew calendar.

Since New Year's Day is a time of contemplation, it is worthwhile remembering the progress we have achieved in Ontario during the last year and the many opportunities the challenging future holds for all Canadians.

Those of the Jewish faith have made a significant contribution to Ontario's development over the years. Since first establishing in Canada more than two centuries ago, the Jewish community has offered energetic and enterprising leadership in many fields of human endeavour. I am confident they will continue to do so.

As members of the Jewish community observe Rosh Hashanah, it is my hope that Ontarians of all faiths will reaffirm their desire to work together in the interests of productive social change.

May you enjoy peace and happiness in the year ahead.

John P. Robarts,
Prime Minister of Ontario

Mr. Robert Bourassa, Prime Minister of the Province of Quebec, is happy to extend his best wishes to the Jewish community on the occasion of the forthcoming celebrations of Rosh Hashana and Yom Kippur.

EXPRESSION OF THANKS

The Canadian Jewish News and the Nurenberger family acknowledge with thanks several hundred new messages of condolence upon the demise of Dorothy C. Nurenberger, received since the appearance of our last issue.

Among them are noted the very warm expressions of sympathy from the worldfamous Hasidic leader, Rabbi M. M. Schneerson of Lubavitch; The Hon. Mitchell Sharp, Foreign Minister of Canada; The Hon. Menahem Begin, Jerusalem; Dr. Yaacov Herzog, Director-General of the Prime Minister's office in Jerusalem and former Ambassador to Canada.

Excerpts of these and other messages will be published in The Canadian Jewish News on the occasion of Shloshim.

New Year Issue 5731

42 PAGES - 2 SECTIONS

THE 2nd NEW YEAR SUPPLEMENT WILL BE PUBLISHED

NEXT WEEK

FRIDAY OCTOBER 9th.

Commentary

by M.J. NURENBERGER

NEW YEAR SANS NASSER

This is the first Jewish New Year that Israel – and the Jewish people – will have to live without Nasser. The sudden death of the Egyptian dictator, and the consequent hysteria in Arab countries have had their effect upon the world at large. In international relations, it is accepted never to say anything non-complimentary about one who passes from the scene. Thus in midst of the sea of eulogies about this self-imposed ruthless ruler of his people many tend to forget what really counts in his political biography: was he a great leader or the *Deus-ex-machina* in the Arab tragedy? No one discusses Nasser's contribution or non-contribution to the welfare of his people; his role on the world scene; and, last but not least, the effect of his rule upon the Middle East.

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Abdul Gamal Nasser is the man who *established* the Soviet presence in the Eastern Mediterranean. In the Arab world he became to the Soviet Union what Ulbricht is in Central Europe: the dedicated, uncompromising servant. But there is *one* difference: While Ulbricht could, in the world to come when he appears before his Maker, plead coercion – he took power *after* the establishment of the Red rule in Berlin – Nasser actually *imported* Soviet arms and Bolshevik tyranny into Egypt. In one sense he could be compared to Hitler's bosom pal, Hermann Goering: he preferred to feed his people guns instead of butter. If one wants to be charitable to the historic figure of Nasser, one could say: Nasser was not as bad as Goering or Ulbricht but at first rather acted as naively as did Mikolajczyk, the Polish post-war prime minister, who had opened the door of his country to Stalin. What Nasser accomplished in the Middle East from the Russian point of view was to *certify as kosher* anything the Soviets did in the area: it was all for the welfare of the Arab people. The Soviet intrusion, first by arms from Czechoslovakia, then the Russian Migs until the last missiles at the Canal – all was done in the interest of the Arab peoples. During Nasser's rule no one ever remembered that the Arab peasants had to eat instead of becoming the dead heroes for their leader's grandeur.

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It would be inconsistent with historic truth to depict Dictator Nasser as a saint only because he died. Some statesmen, in their never-ending pursuit of flattery directed at the Arabs, now are competing in eulogy. They forgot that Nasser reached power not by the ballot, but by the bullet. In fact, he liquidated not only the rule of Farouk-the-Corrupt, but also that of Naguib, the man whom he had exploited in order to lend respectability to the first two years of his dictatorship. After the Six-Day war he liquidated Marshal Amer, his best friend, so that the blame for the disaster does not rest upon him, El Rais, who can only be right and never do wrong. However, a leader of a people who makes history – and Nasser made history in the negative sense of the word – cannot be disposed of with a eulogy. If there ever comes a direct confrontation between East and West in the Eastern Mediterranean, the seeds for such a terrible war were planted by Nasser.

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We all remember the euphoria with which many hailed Nasser's acceptance of the Rogers Peace Plan and the Middle East ceasefire. Now it is obvious that Nasser accepted the American suggestion upon the instructions of his Russian masters in order to allow them the breathing spell for moving hardware closer to the Canal. With a cynicism unparalleled, Nasser continued to *smile peace,* while Moscow was occupied with delivering new Sam-3's, a gun pointed at Israel.

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Perhaps it is true, as some say now, that Nasser was an idealist. So were Hitler and Stalin, in a sense. In this case one must add that he was a fool if he believed the Russians will invest billions of dollars in his country just in order to "liberate" the Arabs from Zionism. Or, was his enmity against Israel so strong that he was ready to sell his country to the Red devil just for the pleasure of wiping out the Jewish state, as he had boasted on the eve of the Six-Day war?

But what now? Now, after his departure from the political scene, Nasser will become to the Egyptians *greater* than ever.

Maimonides who had lived in Egypt always stresses in his writings the warning against accepting the Egyptian tradition of worshipping the dead. This characteristic already noticeable in ancient Egypt where pyramids and impressive mausoleums for the dead rulers, the embalming of corpses had actually become the religion of the living, is exactly what the Bible terms *the iniquity of Egypt.* Against this *worship of the dead,* Maimonides and all our teachers have placed in perspective our Torah of Life – for the living.

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What will happen now at the Nile will be a new effort to embalm Nasser politically. The embalmer will be a Moscow gauleiter. Nasser's fame will be exploited by other ruthless politicians and would-be dictators. Posthumously Nasser will be used by the Russians who, I predict will now take over completely his country. The next ruler of Egypt will not be a Mikolajczyk, not even an Ulbricht, but an Arab-speaking Soviet agent.

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Of course, Israel's negotiations with Egypt and Jordan are now in suspense, but were they ever serious while missiles have been moving forward in preparation for an assault across the Canal?

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Nasser's embalmed fame may become a tragedy for the world; his life was a tragedy for his own people.

New Year message to the community

Dear Friends:

Originating in 1915 with a modest enrollment of 7 children, installed in temporary quarters, Eitz Chaim Schools came into being as a result of the vision and determination of a handful of far seeing and enlightened leaders of the community. Today about 1000 children annually are the beneficiaries of the Eitz Chaim Torah program.

Genuine education goes beyond the mere reading of books. At Eitz Chaim Schools the pupils achieve an outlook and point of view which add to their scholarship, the further qualities of reverence, human kinship and sense of perspective.

Joe Tanenbaum

One can only be proud of a history and heritage that one knows. Our students recite prayers which they understand, sing songs which they comprehend, and thrill to the knowledge of the history and tradition of their people.

This was the purpose and program envisioned by the Eitz Chaim founders -- to rear a generation of young men and women informed in the study of law, glowing with its inspiration and high idealism, and possessed of the knowledge and enlightenment derived from the Torah, the prophetic works and rabbinic law which have set incomparable standards and goals for all civilization.

You may manifest your generosity enduringly, and at the same time help perpetuate the ideals and traditions which you have always treasured by supporting the Eitz Chaim building fund compaign. I respectfully solicit your help.

With best wishes for a HAPPY NEW YEAR.

Joseph Tanenbaum,
President.

TO CHAIR BJ BANQUET.-David Rotenberg, president of the City Council and vicechairman of the City of Toronto Executive Committee, will be chairman of the evening at the Tenth Anniversary Banquet of the Beth Jacob High School and Teachers' College of Toronto, on November 22nd.

Mr. Rotenberg is active in all areas of the Jewish community affairs. He is a member of the Board of Governors of the Shaarei Shomayim Synagogue as well as a member of the Executive of the Associated Hebrew Schools of Toronto. He is past president of the Armour Heights Lodge of the B'nai B'rith, and a member of the Board of Governors of the New Mount Sinai Hospital.

Are autopsies permissible?

In view of the fact that this is the season when we honor the memory of the departed, the Rabbinical Council of Toronto issued the following statement:

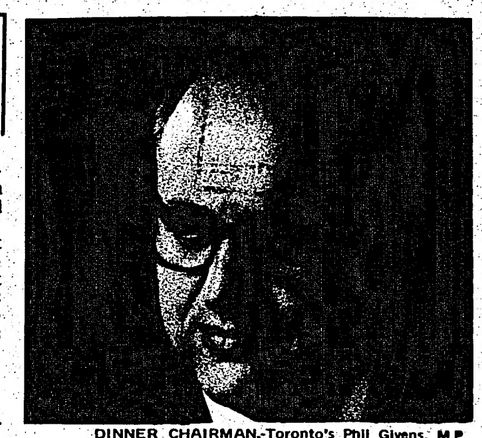
Torah Law teaches the innate dignity of man as created in the divine image. Even after life has departed, the insensate body must be treated with the utmost respect and reverence; for it previously housed the spirit of man a spark of the divine.

No levity, unseemliness, or personal indulgence such as eating or drinking are permitted in the august presence of the dead.

The group charged with the care of the deceased is called "Chevra Kadisha" or "Sacred Society", an attestation to the earnestness, care, and dedication required.

Obviously a body may not be lightly disturbed. Life-saving circumstances must exist before an autopsy is warranted. Even then, care must be taken that all parts of the body -- the limbs, organs, tissues and blood-are brought to burial.

In case of a sad bereavement, the family should never sign permission to perform an autopsy before consulting a competent rabbi who will give guidance, with understanding and compassion, in accordance with Torah teaching.



DINNER CHAIRMAN.-Toronto's Phil Givens, M.P., will be dinner chairman of this year's Ner Israel Banquet. The guest of honor at this Eleventh Annual banquet will be Mr. Joseph Tanenbaum, well-known industrialist and philanthropist. Mr. Givens' personality is sure to lend great warmth and vitality to this promising evening. The guest speaker is Rabbi Shlomo Friefeld, he is a renowned orator in Jewish circles.

The banquet will take place Sunday, October 11th, 5:30 p.m. at 625 Finch Avenue West.

Toronto events for Israel Bonds

Prominent personalities in the community, and in the world Jewish circles will be participants in Israel Bond events taking place in the coming week.

Monday, October 5th: * ORT Luncheon, at the Benvenuto Hotel, when Mrs. Louis (Minnie) Rotenberg will be Award Recipient. * Beth Sholom Cocktail Reception with Zev Siegel as special guest speaker.

Tuesday, October 6th: Hadassah Luncheon at the home of Mrs. J. Kleinstein, 23 Park Lane Circle.

Wednesday, October 7th: Beth Tzedec Congregation Reception at the home of David Buckstein, with outstanding guest speaker from Israel. Co-participants in reception are: Rabbi Stuart Rosenberg; Isadore Levinter, Q.C., President; Samuel Posluns, Chairman of the Board; and Harry Giddens, Israel Bond Chairman.

Mr. Eli Rotenberg
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לשנה טובה תכתבו
The Lisker Rebbe
RABBI SOLOMON FRIEDLANDER
expresses his prayers
and fervent wishes for
a happy, healthy, prosperous
New Year 5731
The Bronx, N.Y. Erev Rosh Hashana 5731

20th ANNIVERSARY
ISRAEL BONDS

Synagogue Honour Roll
HIGH HOLY DAY APPEALS
State of Israel Bonds

20th ANNIVERSARY
ISRAEL BONDS

AS WORSHIPPERS IN TORONTO SYNAGOGUES gather to usher in the New Year 5731, they will be called upon the face their greatest test of loyalty and devotion to the State of Israel since its creation in 1948. The urgency of Israel's present situation requires a mobilization of support from World Jewry far exceeding even the outpouring of assistance during the Six Day War in 1967.

Because its struggle for survival is menaced by the constant shadow of destruction, the burden of keeping Israel's defenses strong puts a crushing burden on her people. They carry this defense burden alone. They cannot at the same time carry the full burden of their economic development. Yet, they know, and we know, that Israel's security and survival depend as much upon her economic strength as upon her defense capability.

For this reason, the Jews of the world are called upon to set aside all past standards of support, and to mobilize their maximum resources to lend Israel a world total of $500 MILLION in Israel Bonds over the next sixteen months. This means double and triple the purchases of past years, as reflected in the goal accepted by Toronto Jewry of $5 MILLION from now until the end of the year, and $15 MILLION FOR 1971.

To fulfil their share of this responsibility a record-breaking number of Toronto congregations have undertaken intensive participation in the High Holy Day Appeals for State of Israel Bonds, to enable worshippers to pledge their support of Israel at the urgent new levels.

The State of Israel Bond Organization of Toronto, acknowledges with grateful appreciation the participation to date of the following congregations, their rabbis and leaders in the High Holy Day Appeals of this fateful New Year for the people of Israel and for all Jewry.

☆

Other participating Congregations whose Presidents' pictures were not available at press-time include:

PROF. ELEAZAR BIRENBAUM, President, Agudath Israel. Israel Bond Co-Chairmen are Herz Tenenbaum and Beris Zolty. **ABRAHAM BIDERMAN,** President, Chevra Shass, and also Israel Bond Chairman. **PHILIP GOLD,** President, King David Congregation. Bond Co-Chairmen are Alex Ogden and Gordon Mendly. **LEON OZIEL,** President, Petah Tikvah Anshe Castilla. Rabbi is Leon Ederi. Israel Bond Chairman is Moise Benayon. **NATHAN SHIELDS,** President, Yeshiva Torah Chaim. Rabbi is Abraham A. Price. Nathan Shields is Israel Bond Chairman.

BEN APPLEBAUM, President, Adath Israel Congregation. Rabbi is Erwin Schild. Israel Bond Chairman is Sol Wainberg.

GORDON MANDELL, President, Anshe Minsk Congregation. Israel Bond Chairman of Anshe Minsk Congregation is Willy Chaiet.

HARRY BERNS, President, Beth Am Congregation. Dr. Harold Lerner is Rabbi. Harry Tate serves as Israel Bond Chairman.

HARRY LERMAN, President, Beth Emeth Bais Yehuda Congregation. Joseph H. Kelman is Rabbi. Bond Chairman is Irving Borenstein.

JACK KATZ, who is President of Beth Israel Congregation, and Co-Bond Chairman with Sam Tratner of the Congregation.

LOUIS WAXMAN, President, Beth Jacob Congregation. Moses J. Burak is Rabbi. Dov Parshan is Israel Bond Chairman.

DAVID GREEN, President, Beth Lida Forest Hill. Israel Bond Chairman of Beth Lida Congregation is Julius Wiener.

SAM YUCHTMAN, President, Beth Meyer Congregation. Aaron Zimmerman is Rabbi. Sam Pasternack is Israel Bond Chairman.

SAM ROSENBAUM, President, Beth Radom. Abraham Glass is the Israel Bond Chairman of Beth Radom Congregation.

FRANK CADESKY, President, Beth Sholom Congregation. Dr. David Monson Rabbi. Israel Bond Chairmen are F. Grossman and L. Burke.

NORMAN B. STERN, President, Beth Tikvah Congregation. Herbert Feder is Rabbi. Robert Axmith is Israel Bond Chairman.

MILTON TURK, President, Beth Torah Congregation. Michael Celniker is Rabbi and Israel Bond Chairman is Irving Newman.

ISADORE LEVINTER, Q.C., President, Beth Tzedec Congregation. Rabbi is Dr. Stuart E. Rosenberg. Harry Giddens is Bond Chairman.

BORUCH NOY, President, B'nai Israel Beth David. Albert Pappenheim is Rabbi. Joseph Goldberg is Bond Chairman.

JACK KAHN, President, B'nai Torah Congregation. Sholom Cold is Rabbi. Meyer Weinstock is the Israel Bond Chairman.

ISRAEL APPEL, President of the Borochov Centre. Ben A. Himel is the Israel Bond Chairman of the Borochov Centre.

MEYER FELDMAN, President, Clanton Park Congregation. Dr. Nachum Rabinovitch is Rabbi. Bond Co-Chairmen, Dr. N. W. Shaul, A. Frankel.

DAVE COOPER, President, Farband Labour Zionist Order. Lippa Wise is Bond Chairman of the Ferband Labour Zionist Order.

GANGOLF HERMAN, President, Habonim Congregation. Rabbi is Reuben Slonim. Hugo J. Loebel is Israel Bond Chairman.

NORMAN GRANT, President, Holy Blossom Temple. Dr. W. Gunther Plaut is Rabbi. Israel Bond Chairman is Irving Sussman.

KALMAN GELLER, President, Kielcer Congregation. Rabbi is Jacob Schochet. Alex Richman is Israel Bond Chairman.

SAM ROSS, President, Kiever Congregation. Rabbi is Solomon Langer. David Wolgelerenter is Israel Bond Chairman.

HARRY PEARLSTEIN, President, Machzikei B'nai Israel Congregation. Israel Bond Chairman of the Congregation is Alex Mest.

MIKE ROGOW, President, Minsker Farband Congregation. Irving Roth is Israel Bond Chairman of the Minsker Farband Congregation.

HENRY COHEN-SITTAYOUN, President, Mogen David Sephardic Congregation. Rabbi is R. Ohayon. L. Sibony is Bond Chairman.

LOUIS L. FENKELL, President of the North Bathurst Talmud Torah Congregation. Israel Bond Chairman of the Congregation is Gerald Fenkell.

SIDNEY FREEDMAN, President, Temple Sinai. Rabbi is Jordan Pearlson. John Linsky is Israel Bond Chairman of Temple Sinai.

HARRY GROSSMAN, President, Pride of Israel Congregation. Israel Bond Chairman of the Pride of Israel is Michael Ganz.

MOISHE ROSEN, President, Rabbi Hurwitz Congregation. Rabbi is Israel Hurwitz. Moishe Rosen is also Israel Bond Chairman.

MURRAY FREIBERG, President, Shaarej Tefillah Congregation. Meyer Berglas is Rabbi. Bond Chairman is Harry J. Halberstadt.

EDWARD WINER, President, Shomrai Shabbos Congregation. Rabbi is Gedalia Felder. Edward Winer is Israel Bond Chairman.

A. SOL KLING, President, Torah Emeth (Burnside) Congregation. Rabbi is Dr. David Ochs. Moishe Nussbaum is Bond Chairman.

CHIL ELBAUM, President, Torath Emeth (Viewmount) Congregation. Rabbi is Marcus Ochs. Frank Silverberg is Bond Chairman.

NAHMAN SOKOL, President, Torah V'Avodah Congregation. Samuel A. Abella is Israel Bond Chairman of the Torah V'Avodah Congregation.

MOISHE COHEN, President, Yavneh Zion Congregation. Eli Cooperman is Bond Chairman of the Congregation.

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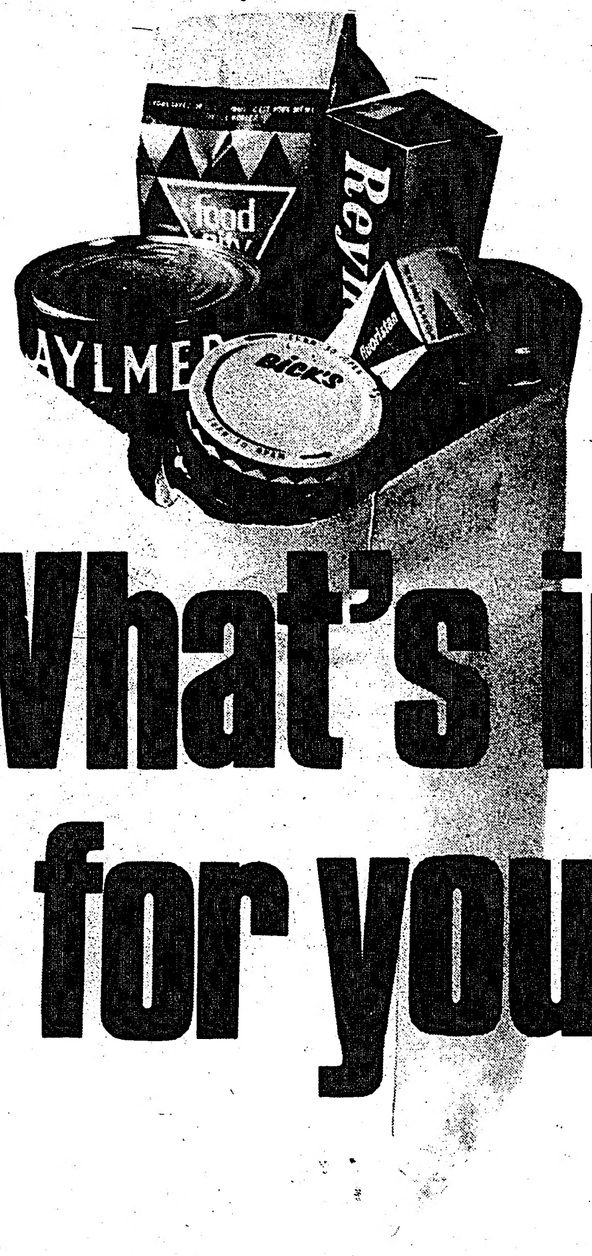

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QUICK 3 LB. OR INSTANT 44-OZ. **QUAKER OATS** BOX **57¢**
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SUAVE NORMAL OR H.T.H. **HAIRSPRAY** **2** 10-OZ. SPRAY TINS **99¢**
SUAVE-NORMAL, DRY OR EGG AND LEMON CREAM RINSE **SHAMPOO** **2** 12-OZ. BTLS. **99¢**

MORE mini-pricing

KRAFT REGULAR OR PIMENTO **CHEEZ WHIZ** 8-OZ. JAR **39¢**
F.B.I. **ORANGE NECTAR** 32-OZ. BTL. **33¢**
MAPLE LEAF TENDERFLAKE **PURE LARD** 1-LB. PKG. **24¢**

Bake food city Shop

That wonderful aroma is your promise of good eating. From the moment you enter Food City you'll be aware of a taste-tempting aroma that fills the store. Follow your nose and it will lead you to the Food City Bake Shop, a wonderful world of home-style baked goods . . . variety breads . . . cookies . . . melt-in-the-mouth pies . . . French pastries to name just a few.
All are baked fresh daily on the premises in the Food City Bake Shop. Don't delay, drop in today and just follow your nose.

FROM THE WONDERFUL WORLD OF DELI

Planning a party or just a little get-together with friends? You can avoid a lot of extra preparation work with a smorgasbord of deliciously prepared meats and imported sausages from the Food City Delicatessen Department. Maybe a cheese tray would hit the spot. We've got the fixings . . . the finest imported and domestic cheeses and meats you have ever seen. All you have to do is select your favourites. Let the Food City "Deli" help you make your next bash a real smash.

REGULAR FOOD CITY mini-prices

CHRISTIES PREMIUM **CRACKERS** PLAIN OR SALTED 16-OZ. PKG. **38¢**
HOSPITALITY SLICED **WHITE BREAD** 24-OZ. LOAF **22¢**
FOOD CITY **CHERRY PIE** FAMILY SIZE EA. **55¢**
FOOD CITY **APPLE PIE** FAMILY SIZE EA. **39¢**
CHRISTIES CHIPS AHOY **COOKIES** 16-OZ. BAG **59¢**
ASSORTED VARIETIES **DARE COOKIES** 16-OZ. BAG **55¢**
HEINZ FANCY **TOMATO JUICE** 48-OZ. TIN **33¢**

ENGLISH ROYAL ASCOT BONE CHINA
Cup & Saucer
ASSORTED PATTERNS
$1.19 SET

CUDNEY BRAND FROZEN
Orange Juice
3 12-OZ. TINS **$1**

GREEN GIANT FROZEN **FANCY PEAS** 2-LB. BAG **57¢**
FROZO CHOICE FROZEN **FRENCH FRIES** 2-LB. BAG **37¢**
RICH'S **COFFEE RICH** 32-OZ. CTN. **45¢**
FOOD CITY FANCY **APPLE SAUCE** 14-OZ. TIN **16¢**
MITCHELL'S FANCY **APPLE SAUCE** 19-OZ. TIN **21¢**
DELMONTE FANCY **SLICED PEACHES** 14-OZ. TIN **29¢**
SARONG CRUSHED, SLICED, TID BITS **PINEAPPLE** 19-OZ. TIN **21¢**
FOOD CITY CREAMED STYLE **CORN** 14-OZ. TIN **17¢**
GREEN GIANT FANCY **REGULAR PEAS** 14-OZ. TIN **21¢**
CRAVEN A AND (ALL POPULAR BRANDS) 200s **CIGARETTES** KING SIZE **$4.59** REG. SIZE **$4.49**
SUNLIGHT POWDERED **DETERGENT** PHOSPHATE FREE GT. BOX **92¢**
KLEENEX ECONOMY **FACIAL TISSUE** **3** PKGS. OF 200 **$1**

FEATURE ITEM

CAL-BEST FANCY
Fruit Cocktail
LIMIT 6 TINS PER CUSTOMER
14-OZ. TIN **19¢**

REGULAR FOOD CITY mini-prices

SHIRRIFF INSTANT MASHED **POTATOES** 12-OZ. PKG. **53¢**
KAM **LUNCHEON MEAT** 12-OZ. TIN **49¢**
TAM-O-SHANTER **SOCKEYE SALMON** ½s TIN **57¢**
CHICKEN NOODLE PKG. OF 2 **LIPTON'S SOUP MIX** **24¢**
RASPBERRY or STRAWBERRY with pectin **MRS. LUKES JAM** 24-OZ. JAR **46¢**
FOOD CITY HOMOGENIZED **PEANUT BUTTER** 48-OZ. JAR **$1.19**
FOOD CITY **COFFEE** 1-LB. BAG **88¢**
FOOD CITY ORANGE PEKOE **TEA BAGS** PKG. OF 60 **63¢**
DR BALLARD'S BEEF LIVER CHICKEN **DOG FOOD** CHAMPION MFG. 2¢ OFF LABEL 15-OZ. TIN **12¢**
CORONATION **PICKLES** BABY DILLS OR BREAD & BUTTER 24-OZ. JAR **37¢**
JAVEX **LIQUID BLEACH** 64-OZ. PLASTIC BTL. **47¢**

Famous Art Masterpieces
(REPRODUCTIONS)
FREE! WITH YOUR WEEKLY COUPON
(PRINT SIZE 16"x20")
(AND PURCHASE OF $5.00 OR MORE)

MORE mini-pricing

OCEAN SPRAY **CRANBERRY** JELLIED OR WHOLE 14-OZ. GLASS JAR **27¢**
ROBIN HOOD FLAKY (BONUS PAK) **PIE CRUST MIX** 26½-OZ. BOX **46¢**
KELLOGG'S **CORN FLAKES** 16-OZ. PKG. **38¢**
KELLOGG'S **SPECIAL K** 11-OZ. PKG. **48¢**
BIG 'G' CHEERIOS 10-OZ. PKG. **38¢**

MEAT FEATURES

Canada's finest quality red brand beef

CHECK OUR BETTER TRIM!

Blade Roast BLADE BONE REMOVED
OR
Short Rib Roast

52¢ LB.

PRODUCE FEATURES

TROPICAL TREAT
CABANA
Bananas **12¢ lb.**

SWEET & JUICY (SIZE-138) SOUTH AFRICAN **ORANGES** PRODUCE OF UNION OF S. AFRICA **2** DOZ. **89¢**
CANADA No. 1 GRADE PRUDUCE OF U.S.A. **LETTUCE** SIZE 24 **29¢**

mini-pricing

449 CARLAW AVE. AT GERRARD GAS BAR TOWERS
1440 VICTORIA PK. BETWEEN ST. CLAIR AND O'CONNOR
2650 LAWRENCE AVE.E. AT MIDLAND TOWERS
840 DUPONT ST. AT SHAW ST.
3750 LAWRENCE AVE.E. AT GOLF CLUB RD.
HWY. 7 BRAMALEA AT DIXIE RD. CITY CENTRE
OAKVILLE TRAFALGAR RD. AT QEW TOWERS
DUNDAS HWY. AT DIXIE RD. GAS BAR TOWERS
6201 BATHURST ST. AT STEELES AVE.
3925 JANE ST. AT FINCH TOWERS
1620 ALBION RD. AT MARTINGROVE
2350 EGLINTON AVE.W. WEST OF CALEDONIA GAS BAR TOWERS

ISRAEL BOND EVENTS HIGHLIGHT COMMUNITY CALENDAR

THE OFFICERS OF THE

KIELCER SICK BENEFIT SOCIETY

and

KIELCER LADIES' AUXILIARY
EXTEND THEIR BEST WISHES
FOR A HAPPY NEW YEAR
TO ALL THEIR MEMBERS –
SPECIAL WISHES FOR PEACE TO THE
PRESIDENT AND PEOPLE OF ISRAEL

President: B. Lerer;
Vice-Presidents: C. Gordon; H.M. Silverstein
Secretary: L. Ladowsky

LADIES AUXILIARY

Chairlady: Mrs. H. Jacobs;
Secretary: Mrs. Shpigel; Mrs. Goldman.

New Year's Greetings To One and All!

ROTMAN'S MEN'S WEAR

350 SPADINA AVE. - EM. 4-8619

just remodelled and air conditioned for your comfort
featuring McLaren, Scott and John McHale Shoes,
Stetson Hats, Forsythe Shirts, Sweaters by Tony Day

Rotman's always your assurance of the best quality and service with a smile.

In unparalleled numbers, groups and individuals are participating in the 1970 State of Israel Bond Campaign through special meetings and receptions which have already set new records for Bond purchases both in aggregate numbers and in levels of purchase.

On Saturday evening, September 19th, a group of Toronto Hadassah members and friends gathered at the home of Mr. and Mrs. Felix Opatowski for an Israel Bond Reception, co-hosted by Mr. and Mrs. Harry Lederman. Guest speaker was Mr. Daniel Pinkas, Israeli journalist stressed the importance of meeting Toronto's goal to provide $3 million in cash loan funds within the next 30 days. As committee members recorded the commitments made by those present, the clear pattern emerged — double and triple levels over last year's Bond purchases.

Shown here on this photo, left to right, are: Mr. J. Rapoport; Mrs. Arnold Finkler, Hadassah Israel Bond Vice-Chairman; Mrs. Felix Opatowski; Mrs. Hyman Green, Hadassah Israel Bond Chairman; and Mrs. Harry Lederman.

On Monday evening, September 21st, at the Pride of Israel Special Dinner, the "Jerusalem Award" for 1970 was presented to Ben Smith by the State of Israel Bond Organization. Guest speaker was Colonel Jacob Monbaz, Consul General of Israel in Montreal.

Shown here, left to right, are: Harry Grossman, Pride of Israel Synagogue Chairman; Dave Rosen, Dinner Co-Chairman; Ben Smith, Honoree; Harry Frank, Chairman of Executive Committee, State of Israel Bonds; who presented the Award; Mike Ganz, Israel Bond Chairman and Dinner Chairman; Harry A. Shelson, President, Pride of Israel Sick Benefit Society.

Shown here, are a leading group of Upper Canada Lodge members and friends who participated in a Reception for Israel Bonds at which Albert J. Latner was host. Louis Fruitman, past president of the Lodge and veteran worker on behalf of the Israel Bond program, will be the recipient for 1970 of the "Tower of David" Award on the occasion of the Upper Canada Lodge Dinner being held on Saturday evening, November 14th. Guest speaker at the Latner Reception was M.A. Appel, National Campaign Director, State of Israel Bonds of Canada, with an incisive report on current developments in Israel and the emergency mobilization of loan funds to help her overcome the immediate crisis on the economic front.

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at **ELGIN!**

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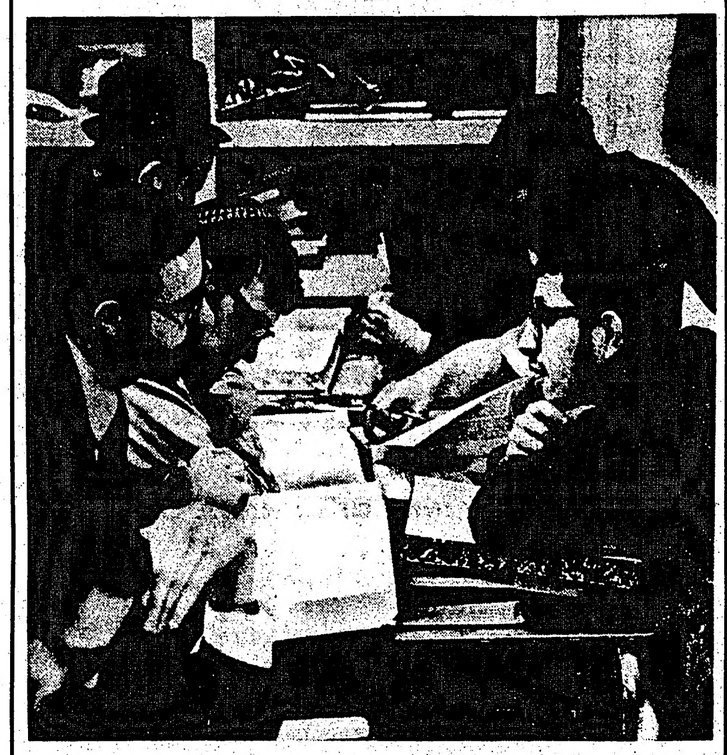
Canada's Largest Ford Dealer

Ner Israel Yeshiva College
BANQUET

SUNDAY, OCTOBER 11th, 5:30 P.M.



HONOREE: MR. JOSEPH TANENBAUM
DINNER CHAIRMAN: MR. PHIL GIVENS M.P.
GUEST SPEAKER: RABBI SHLOMO FREIFELD
Place: **YESHIVA CAMPUS**
625 FINCH AVE. W.

Shown here, left to right: (front row) Martin Strom, Lodge President; Albert J. Latner, Dinner Chairman and Golden Trustee, State of Israel Bonds; Louis Fruitman, M.A. Appel, Harry Farber, past award recipient, and Jules Ziman.

Centre row: Rabbi Joseph Mintz, Dr. Fred Wine, Fred Shapiro, Max Aiken, Irving Fruitman, Irwin Wallace, Sam Fine, Arthur Weinstock, Golden Trustee.

Back row: Harold Lipton, Lou Richkin, David Dale, Sid Silverberg, Rudy Bratty, Angelo Del Zotto, Ted Sherman, Wolfe Lebovic, Trustee; H. Wayne Tanenbaum, Joe Lambert and Nat Broudy.

Best Wishes for a Happy, Prosperous New Year

PROVINCIAL BANK OF CANADA

112 King Street West, Toronto - 368-2604

Best wishes for a happy, healthy and prosperous New Year.

Manny Menaker

Parkwood Central Ltd.,
2400 Yonge Street. 481-5111

Shown here is a group of personalities who participated in the Cocktail Reception held at the home of Ben Winbaum on Thursday evening, September 24th, in connection with the "Food Division" Special Dinner at which Mr. Winbaum will be the Israel Bond Award Recipient for 1970. Speaker on this occasion was the distinguished industrialist and hero of the "Exodus", Zev Siegel. The members of the Food Division are making an effort to double their Israel Bond sales for 1969.

Left to right: Walter Bick, Chairman of the National Honorary Societies of Israel, and Jerusalem Trustee; Zev Siegel, guest speaker; Mrs. Ben Winbaum, Hank Greenberg, Ben Winbaum, Trustee, and David Goldberg, Trustee.

Best wishes for the New Year

THE FINCH CENTRE ***1111 Finch Avenue West***

PRESTIGE OFFICE SPACE – IMMEDIATE OCCUPANCY

FOR FURTHER INFORMATION CALL
J.D.S. INVESTMENTS LIMITED **636-9325**

S.A.-Israel agreement

Johannesburg (Special). - Negotiations between the Foreign Trade Bank Limited of Israel and the Industrial Development Corporation of South Africa Limited regarding the establishement of a line of credit for the export of capital goods from South Africa to Israel culminated in the signing by David Golan, managing director of the Foreign Trade Bank of Israel and Dr. G.D.J. Kuschke chairman of the Idc, of a Financial credit agreement, establishing a line of credit between the two countries.

The establishment of this line of credit is a further development of the facilities offered under the export finance scheme established by the Idc with the cooperation of the commercial banks, in that South African exporters will be able to offer extended credit terms to Israeli importers while receiving the full cash price once delivery has been effected.

The line of credit will be available for exports of capital goods from South Africa to Israel. The interest rate applicable under this line of credit will initially be 6 per cent per annum and repayment terms may extend up to 10 years.

South African industrialists are capable of supplying a wide range of capital goods and services and with the availability of a line of credit are well placed to compete internationally for exports of capital goods to Israel. - (SAPA)

On the occasion of the New Year 5731
the Executive Committee and the members of the

BRIT HERUT-HATZOHAR

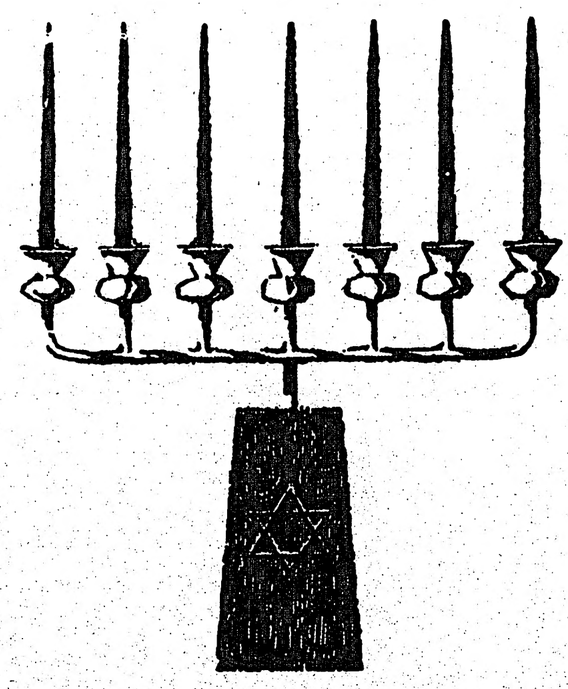
Jabotinsky Lodge

extend the most cordial greetings to the State of Israel, the Herut Movement, the Jewish community of Canada, and to all members and friends.

- We salute the heroic Israeli Army, the Government of Israel and the Jewish people the world over upon the historic achievement in the past year – the realization of the great Zionist vision of Herzl, Nordau and Jabotinsky.
- To the *hon. Menahem Begin,* our thanks and congratulations for his tremendous contribution to the State of Israel and to its government.

IRVING BORENSTEIN,
President

Jabotinsky Lodge
DOWNSVIEW (TORONTO) ONT. CANADA



לשנה טובה תכתבו ותחתמו

cordial new year wishes

mfm
MIRACLE FOOD MART

Reducing your food costs every day is our business.

College Memorial allocates $25,000 for Ashdot Yaacov

Twenty-five thousand dollars was unanimously allocated at a General Meeting of Toronto's College Memorial Chapel, Monday, September 14, to help Kibbutz Ashdot Yaacov rebuild the Dining Hall and Living Centre destroyed by El Fatah attacks.

The meeting was most ably chaired by the President, Mr. Sam Cohen. Rabbi David Monson, in his stirring address, deeply impressed upon his audience the worthiness of such a contribution to the heroic men and women who staunchly defend the borders of Israel at the constant risk of their lives and the lives of their children. Other speakers include: E. Don, J. Cukierfajn and S. Traub.

Special recognition for implementing the decision must be given to President Sam Cohen, Vice-Presidents David Green and Sam Yuchtman and all the members of the College Memorial Board.

Two years ago the College Memorial Chapel was instrumental in building a Cultural Centre in Ashdot Yaacov. Now, once again, the generosity of this Organization in continuing its support of the beleaguered kibbutz can well set an example for many other organizations in the city.

COLLEGE MEMORIAL CHAPEL OFFICERS: Sam Cohen, President of College Memorial Chapel, presents cheque to Alex Grossman, Chairman, Ashdot Yaacov Committee. Officers of College Memorial Chapel — Standing, left to right: I. Lennick, A. Shefman, S. Cohen, A. Grossman, S. Yuchtman, A. Persin. Seated left to right: H. Forman, A. Mend, J. Marcus, J. Winer, S. Blumenthal. Absent: D. Green, M. Friedman, M. Lister.

APPOINTED U.I.A. NATIONAL FIELD DIRECTOR.- Jacob M. Lowry, president of the United Israel Appeal of Canada Inc., has announced the appointment of Ted Baker as National Field Director.

Mr. Baker is a native of Montreal. For the past three years he has been the Executive Director of the Eastern Region of the Zionist Organization of Canada.

Mr. Baker's new duties will involve the organization of campaigns in Eastern Canada, with special emphasis on the Ontario and Quebec communities outside of Montreal and Toronto.

Our compliments and very best wishes for a Happy New Year.

May 5731 renew your hopes, replenish your happiness and bring you prosperity.

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We take care of people.

Inns operated by Commonwealth Holiday Inns of Canada Limited, part of the International Association of Holiday Inns

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ALBERTA: Edmonton

MICHIGAN, U.S.A.: Pontiac, Port Huron

CARIBBEAN: Antigua, Barbados, Grenada, St. Lucia, Port of Spain, Trinidad*

EUROPE: Plymouth, England*, Madeira, Portugal*

Over 1,200 Inns . . . Canada, U.S.A., Europe and Caribbean.

*Under construction

COMMONWEALTH HOLIDAY INNS OF CANADA LIMITED

Community leaders set example in State of Israel Bond Campaign

Toronto's Israel Bond efforts have gained strength from the example of leadership and dedication by key personalities in various areas of community involvement. In recognition of this, the State of Israel Bond Organization conferred Awards of Merit upon devoted individuals. In addition, members and friends give added impetus to the campaign by hosting receptions in honor of the award recipient in advance of the major dinner. Through this concerted effort by Israel's friends, her tremendous burdens of simultaneous development and defense are significantly eased.

WILFRED ISAACSON

* Wilfred Isaacson will be the Award Recipient at the Pharmaceutical Division Dinner Sunday evening, November 8th, at Temple Sinai. Considered the veteran dean of Jewish pharmacists in Toronto, Mr. Isaacson is a Trustee for 1970, State of Israel Bonds. He has won a place of high respect and affection for his endeavors on behalf of his profession, his community, and the State of Israel. In advance of the Dinner, numerous sales receptions have been scheduled to establish a base of Bond purchases in the upper categories of investment. Philip Goldman, Pharmaceutical Division Chairman, will be host at such a meeting on Sunday, October 4th, at the Northwood Country Club. The following evening, October 5th, Irving Bain will host a Cocktail Reception in honor of Wilfred Isaacson, on behalf of Israel Bonds. On Tuesday evening, October 13th, Jack Gwartz, Division Co-Chairman will host a reception at his home, honoring Wilfred Isaacson.

* Sportsmen Lodge, a pacesetter for Israel Bonds among Toronto B'nai B'rith Lodges, will hold a Special Dinner on Sunday evening, October 25th, on which occasion Louis W. Spencer, Q.C., will be the Israel Bond Award recipient for 1970. A charter member of Sportsman Lodge, Louis Spencer has devoted himself whole-heartedly in support of increased Israel Bond sales.

LOUIS W. SPENCER

Included among advance events connected with the Sportsmen Lodge Dinner will be a reception hosted by the honoree at Mr. Spencer's home on Wednesday evening, October 7th. A Bond reception will be held on Sunday, October 11th, at Maple Downs Golf Club for members and friends of the lodge and honoree, to be followed by a Cocktail Reception on Tuesday evening, October 13th with cohosts, Sid Greenwald, and Hank Greenberg, over-all Israel Bond Chairman for the Regional Council of Toronto B'nai B'rith, and past President, Sportsmen Lodge. Robert Zweig and Samuel Spencer will host a reception honoring Louis Spencer on Tuesday evening, October 20th, for an additional list of guests.

* Toronto Lodge, the largest and senior lodge in Toronto B'nai B'rith will hold a Special Dinner on Tuesday evening, November 3rd, at Beth Tzedec Synagogue, when the Israel Bond Award for 1970 will be presented to Montague Raisman. In his distinguished career of service, Mr. Raisman has accomplished much for many causes. The series of advance receptions honoring Mr. Raisman will be launched on Tuesday, October 6th, at the home of Andrew A. Veidlinger, 117 Chaplin Crescent, when an American-Jewish leader, Robert Lurie of St. Louis, will be the guest speaker. Mr. Raisman will be host at a reception at his home on Tuesday evening, October 20th; and on Wednesday evening, October 28th, Joseph Tanenbaum will be host for a sales reception for Israel Bonds, to augment the Toronto Lodge advance campaign.

MONTAGUE RAISMAN

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SINCERE HOLIDAY GREETINGS TO THE JEWISH COMMUNITY

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Best Wishes from

NORTHWEST TAXI

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Best wishes to the Jewish community

A. M. P. LITHO PRINTER

Ahron Newfeld - 444-8651

HAROLD & FLORENCE LAZAR AND FAMILY EXTEND THEIR BEST WISHES FOR HEALTH AND HAPPINESS IN THE NEW YEAR TO THEIR FRIENDS AND RELATIVES.

KLM the oldest airline expresses best wishes to the Jewish Community for the New Year

KLM ROYAL DUTCH AIRLINES

THE ONLY AIRLINE WITH REGULAR GROUP DEPARTURES FROM MONTREAL

GROUP DEPARTURES TO ISRAEL

MORE THAN EVER - BETTER THAN EVER - CHEAPER THAN EVER

FROM ONLY US $423.00 FROM TORONTO

ISRAEL ONLY

Dep. Toronto	Dep. Tel Aviv	Stops in Eur.	Ret. Toronto	Days Isr.	Days in Eur.	Dep. Toronto	Dep. Tel Aviv	Stops in Eur.	Ret. Toronto	Days Isr.	Days in Eur.
			Nov. 22	Dec. 13	20	Dec. 29	Jan. 26	28	9	Apr. 6	56
Oct. 15	Oct. 25	9	23	Dec. 3	9		30	Jan. 13	13	9	Mar. 9	28
18	28	9	23	Dec. 7	13		31	Jan. 10	9	10	Feb. 24	13
18	Nov. 1	13	23	Dec. 14	20					11	Feb. 21	9
18	8	20	24	Jan. 26	63	Jan. 2	Jan. 12	9	13	Feb. 23	9
19	Oct. 29	9	24	Dec. 29	35		3	Jan. 17	13	14	Feb. 28	13
19	Nov. 2	13	25	Dec. 16	20		3	Jan. 24	20	14	Mar. 7	20
19	5	16	29	Dec. 9	9		4	Jan. 14	9	15	Feb. 25	9
19	9	20	29	Dec. 13	13		4	Jan. 18	13	15	Mar. 1	13
20	17	29	29	Dec. 20	20		4	Jan. 21	16	15	Mar. 4	16
20	Dec. 1	42	30	Dec. 14	13		4	Jan. 25	20	15	Mar. 8	20
21	Nov. 4	13	30	Dec. 17	16		5	Mar. 9	63	16	Apr. 20	63
21	11	20	30	Dec. 21	20		5	Feb. 9	35	16	Mar. 23	35
22	1	9					6	Jan. 27	20	17	Mar. 10	20
24	3	9	Dec. 1	Dec. 29	28		10	Jan. 20	9	21	Mar. 3	9
25	8	13	1	Jan. 12	42		10	Jan. 24	13	21	Mar. 7	13
25	15	20	2	Dec. 16	13		10	Jan. 31	20	21	Mar. 14	20
26	5	9	3	Dec. 13	9		11	Jan. 25	13	22	Mar. 8	13
26	9	13	5	Dec. 15	9		11	Feb. 1	20	22	Mar. 18	20
26	12	16	6	Dec. 20	13		12	Feb. 9	28	23	Mar. 23	28
26	16	20	6	Dec. 27	20		12	Feb. 23	42	23	Apr. 6	42
27	Dec. 1	35	7	Dec. 17	9		13	Jan. 27	13	24	Mar. 10	13
27	15	50	7	Dec. 21	13		14	Jan. 24	9	25	Mar. 7	9
28	Nov. 11	13	7	Dec. 28	20		16	Jan. 26	9	27	Mar. 9	9
28	18	20	8	Jan. 26	49		17	Jan. 31	13	28	Mar. 14	13
			8	Jan. 12	35		17	Feb. 7	20	28	Mar. 21	20
Nov. 1	Nov. 11	9	9	Dec. 30	20		18	Jan. 28	9			
1	15	13	13	Dec. 23	9		18	Feb. 1	13	Mar. 1	Mar. 15	13
1	22	20	13	Dec. 27	13		18	Feb. 4	16	1	Mar. 18	16
2	16	13	13	Jan. 3	20		18	Feb. 8	20	1	Mar. 22	20
2	19	16	14	Dec. 28	13		19	Mar. 9	49	2	Mar. 12	9
2	23	20	14	Dec. 31	16		19	Feb. 23	35	2	Apr. 20	49
3	Dec. 15	42	14	Jan. 4	20		20	Feb. 10	20	2	Apr. 6	35
3	29	56	15	Feb. 9	56		24	Feb. 3	9	3	Mar. 24	20
4	Nov. 18	13	15	Jan. 26	42		24	Feb. 7	13	7	Mar. 17	9
5	15	9	17	Dec. 27	9		24	Feb. 14	20	7	Mar. 21	13
7	17	9	17	Dec. 31	13		25	Feb. 8	13	7	Mar. 28	20
8	22	13	19	Dec. 29	9		25	Feb. 15	20	8	Mar. 22	13
8	29	20	20	Dec. 30	9		26	Mar. 23	56	8	Mar. 29	20
9	19	9	20	Jan. 3	13		26	Mar. 9	42	9	Mar. 24	14
9	23	13	20	Jan. 10	20		27	Feb. 10	13			
9	30	20	21	Dec. 31	9		28	Feb. 7	9	Mar. 9	May 4	56
10	Dec. 29	49	21	Jan. 4	13		30	Feb. 9	9	Apr. 20		42
10	Jan. 12	63	21	Jan. 11	20		31	Feb. 14	13	11	Mar. 21	9
11	Dec. 2	20	22	Feb. 9	49		31	Feb. 21	20	13	Mar. 23	9
15	Nov. 25	9	22	Feb. 23	63					14	Mar. 24	9
15	Nov. 29	13	22	Dec. 31	8	Feb. 1	Feb. 11	9		14	Mar. 28	13
15	Dec. 6	20	23	Jan. 13	20	1	Feb. 15	13		14	Apr. 4	20
15	Feb. 9	56	24	Jan. 3	9	1	Feb. 18	16		16	May 4	49
16	Nov. 30	13	24	Jan. 3	9	1	Feb. 22	20		16	May 18	63
16	Dec. 3	16	24	Jan. 11	17	2	Mar. 23	49		22	Apr. 5	13
16	Dec. 7	20	27	Jan. 6	9	2	Apr. 6	63		22	Apr. 12	20
17	Dec. 15	28	27	Jan. 10	13	3	Feb. 24	20		23	May 18	56
17	Jan. 12	56	27	Jan. 17	20	7	Feb. 17	9		23	Apr. 20	28
18	Dec. 2	13	28	Jan. 11	13	7	Feb. 21	13		29	Apr. 12	13
19	Nov. 29	9	28	Jan. 14	16	7	Feb. 28	20		29	Apr. 19	20
21	Dec. 1	9	28	Jan. 18	20	8	Feb. 22	13		30	May 4	35
22	Dec. 6	13	29	Feb. 23	56	8	Mar. 1	20				

ISRAEL & EUROPE

Dep. Toronto	Dep. Tel Aviv	Stops in Europe	Ret. Toronto	Days Isr.	Days in Eur.	Dep. Toronto	Dep. Tel Aviv	Stops in Europe	Ret. Toronto	Days Isr.	Days in Eur.
Oct. 18	Oct. 29	Athens	Nov. 1	10	3		10	Jan. 21	Athens	Jan. 24	10	3
18	Nov. 1	Rome	Nov. 5	13	4		10	Jan. 24	Rome	Jan. 28	13	4
18	Nov. 5	London	Nov. 8	17	3		10	Jan. 28	London	Jan. 31	17	3
25	Nov. 5	Rome	Nov. 8	10	3		10	Jan. 21	Athś Lon	Jan. 28	10	7
25	Nov. 8	London	Nov. 12	13	4		10	Jan. 24	Athś Lon	Jan. 31	13	7
25	Nov. 12	Athens	Nov. 15	17	3		17	Jan. 28	Rome	Jan. 31	10	3
							17	Jan. 31	London	Feb. 4	13	4
Nov. 1	Nov. 12	London	Nov. 15	10	3		17	Feb. 4	Athens	Feb. 7	17	3
1	Nov. 15	Athens	Nov. 19	13	4		17	Jan. 28	Romś Lon	Feb. 4	10	7
1	Nov. 19	Rome	Nov. 22	17	3		24	Feb. 4	London	Feb. 7	10	3
1	Nov. 12	Athś Rom	Nov. 19	10	7		24	Feb. 7	Athens	Feb. 11	13	4
1	Nov. 15	Athś Rom	Nov. 22	13	7		24	Feb. 11	Rome	Feb. 14	17	3
8	Nov. 19	Athens	Nov. 22	10	3		24	Feb. 4	Athś Rom	Feb. 11	10	7
8	Nov. 22	Rome	Nov. 26	13	4		24	Feb. 7	Athś Rom	Feb. 14	13	7
8	Nov. 26	London	Nov. 29	17	3		31	Feb. 11	Athens	Feb. 14	10	3
8	Nov. 19	Romś Par	Nov. 26	10	7		31	Feb. 14	Rome	Feb. 18	13	4
15	Nov. 26	Rome	Nov. 29	10	3		31	Feb. 18	London	Feb. 21	17	3
15	Nov. 29	London	Dec. 3	13	4		31	Feb. 11	Romś Par	Feb. 18	10	7
15	Dec. 3	Athens	Dec. 6	17	3							
15	Nov. 26	Athś Lon	Dec. 3	10	7	Feb. 7	Feb. 18	Rome	Feb. 21	10	3	
15	Nov. 29	Athś Par	Dec. 6	13	7		7	Feb. 21	London	Feb. 25	13	4
22	Dec. 3	London	Dec. 6	10	3		7	Feb. 25	Athens	Feb. 28	17	3
22	Dec. 6	Athens	Dec. 10	13	4		7	Feb. 18	Athś Lon	Feb. 25	10	7
22	Dec. 10	Rome	Dec. 13	17	3		7	Feb. 21	Athś Par	Feb. 28	13	7
22	Dec. 3	Romś Lon	Dec. 10	10	7		14	Feb. 25	London	Feb. 28	10	3
29	Dec. 10	Athens	Dec. 13	10	3		14	Feb. 28	Athens	Mar. 4	13	4
29	Dec. 13	Rome	Dec. 17	13	4		14	Mar. 4	Rome	Mar. 7	17	3
29	Dec. 17	London	Dec. 20	17	3		14	Feb. 25	Romś Lon	Mar. 4	10	7
29	Dec. 10	Athś Rom	Dec. 17	10	7		21	Mar. 4	Athens	Mar. 7	10	3
29	Dec. 13	Athś Lon	Dec. 20	13	7		21	Mar. 7	Rome	Mar. 11	13	4
							21	Mar. 11	London	Mar. 14	17	3
Dec. 6	Dec. 17	Rome	Dec. 20	10	3		21	Mar. 4	Athś Rom	Mar. 11	10	7
6	Dec. 20	London	Dec. 24	13	4		21	Mar. 7	Athś Lon	Mar. 14	13	7
6	Dec. 24	Athens	Dec. 27	17	3		28	Mar. 12	Rome	Mar. 14	10	3
6	Dec. 17	Romś Par	Dec. 24	10	7		28	Mar. 14	London	Mar. 18	13	4
13	Dec. 24	London	Dec. 27	10	3		28	Mar. 18	Athens	Mar. 21	17	3
13	Dec. 27	Athens	Dec. 31	13	4		28	Mar. 12	Romś Par	Mar. 18	11	6
13	Dec. 31	Rome	Jan. 3	17	3							
13	Dec. 24	Athś Lon	Dec. 31	10	7	Mar. 7	Mar. 18	London	Mar. 21	10	3	
13	Dec. 27	Athś Rom	Jan. 3	13	7		7	Mar. 21	Athens	Mar. 25	13	4
20	Dec. 31	Athens	Jan. 3	10	3		7	Mar. 25	Rome	Mar. 28	17	3
20	Jan. 3	Rome	Jan. 7	13	4		7	Mar. 18	Athś Lon	Mar. 25	10	7
20	Jan. 7	London	Jan. 10	17	3		7	Mar. 21	Athś Rom	Mar. 28	13	7
20	Dec. 31	Romś Lon	Jan. 7	10	7		14	Mar. 25	Athens	Mar. 28	10	3
27	Jan. 7	Rome	Jan. 10	10	3		14	Mar. 28	Rome	Apr. 1	13	4
27	Jan. 10	London	Jan. 14	13	4		14	Apr. 1	London	Apr. 4	17	3
27	Jan. 14	Athens	Jan. 17	17	3		14	Mar. 25	Romś Lon	Apr. 1	10	7
27	Jan. 7	Athś Rom	Jan. 14	10	7		21	Apr. 1	Rome	Apr. 4	10	3
27	Jan. 10	Athś Par	Jan. 17	13	7		21	Apr. 4	London	Apr. 8	13	4
Jan. 3	Jan. 14	London	Jan. 17	10	3		22	Apr. 8	Athens	Apr. 12	16	4
3	Jan. 17	Athens	Jan. 21	13	4		28	Apr. 12	Athens	Apr. 15	14	3
3	Jan. 21	Rome	Jan. 24	17	3		28	Apr. 15	Rome	Apr. 18	17	3
3	Jan. 14	Romś Lon	Jan. 21	10	7		29	Apr. 8	London	Apr. 12	9	4

*Subject to Government approval valid from October 15, 1970

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HEBREW CALENDAR
The 29th Day of Elul 5730
ROSH HASHANA EVE, 5731
Candlelighting: Toronto, 6:40; Montreal, 6:16

The New Year

5731

A Hasidic teacher of fame was wont to explain the difference between the Lunar Hebrew calendar and the Sun calendar as follows: counting the months by the sun means being unrealistic; always expecting sunshine only. The *Jewish* months, the New Moon system of recording our days and years, indicate a realism – that of being able to survive after sunset, anticipating sunrise.

As we count the years, in our long and eventful history, as we enter each new year, we pray for *universal* peace and *for mankind*; very little for the individual. We pray for an end to evil and the rule of terror; for a free society which guarantees every human being liberty and prosperity.

The Teachers of Old taught us: the Creator does not owe the individual anything; he has an obligation towards the entire universe and to all its inhabitants. Thus when one prays for the world at large, for all humanity, he indirectly invokes the divine pledge never again to let the world be destroyed.

As technical civilization at its peak threatens man with self-extinction, our supplication is: may the rule of evil terminate so that he who is created in the image of God be free to pursue the task assigned to him; to participate in the immense struggle not of destruction but of preserving life on this planet.

This is Judaism. And this perhaps is the message of Rosh Hashanah, the Great Day of this universal faith of ours.

Mitchell Sharp's commitment

THE MIDEAST

The statement, last week at the United Nations, by Canada's Secretary of State for External Affairs, the Hon. Mitchell Sharp, in which he promised Canadian involvement in bringing about a peaceful Middle East settlement, will be hailed by all who sincerely desire a solution by negotiation.

The recent events in the Middle East, especially the tragedy in Jordan, where it has been proven dramatically that not the Jews but Arab political gangsters are the enemies of their own people, should inspire men of goodwill, such as our Secretary for External Affairs, to pursue in this path in order to bring about peace in the Holy Land.

Mr. Sharp knows Israel, knows the Israeli attitude towards the Arab peoples. He is aware of the sincere desire of the Jewish people the world over support the Arabs' march toward more freedom and greater prosperity. Also he personally visited Cairo and understands how easy it would be to attain peace if Arab leaders finally would decide to emancipate themselves from Russian tutelage and begin acting *as Arabs* and not as agents of a foreign power.

Mr. Sharp's United Nations statement came at the same time when the Prime Minister's office in Ottawa released the information that Mr. Trudeau, during his visit to the Soviet Union, also will discuss the Middle East with the Kremlin.

Thus Canada seems to be taking a more active role in bringing together the parties in the conflict. Yet one must remember – and we repeat it without fear of redundance: *only* direct negotiations between those involved in the conflict will lead the Middle East toward peace. If two nations cannot sit down at a negotiating table, how can they ever achieve an accommodation to live side by side in tranquility and reciprocal tolerance?

The silent Arabs

CBC GAFFE

Last week CBC showed "beautiful" pictures of destruction and havoc in Amman. The photos were eloquent enough; yet the commentators found it opportune to interpret the civil war in Jordan, according to the gospel of El Fatah. They forgot that "Jordan" is a part of historic Palestine, cut arbitrarly off from the Holy Land by the British in 1922.

Reporters influenced by a superdose of terrorist propaganda and ignorant of the history of the Middle East, spoke of Palestinians versus the Jordanians. Not one among them seems to know that Jordan was only known as a river territory and as an integral part of Palestine. For the first time in history a Jordanian nation had been created only in order to imputate the territory of Palestine.

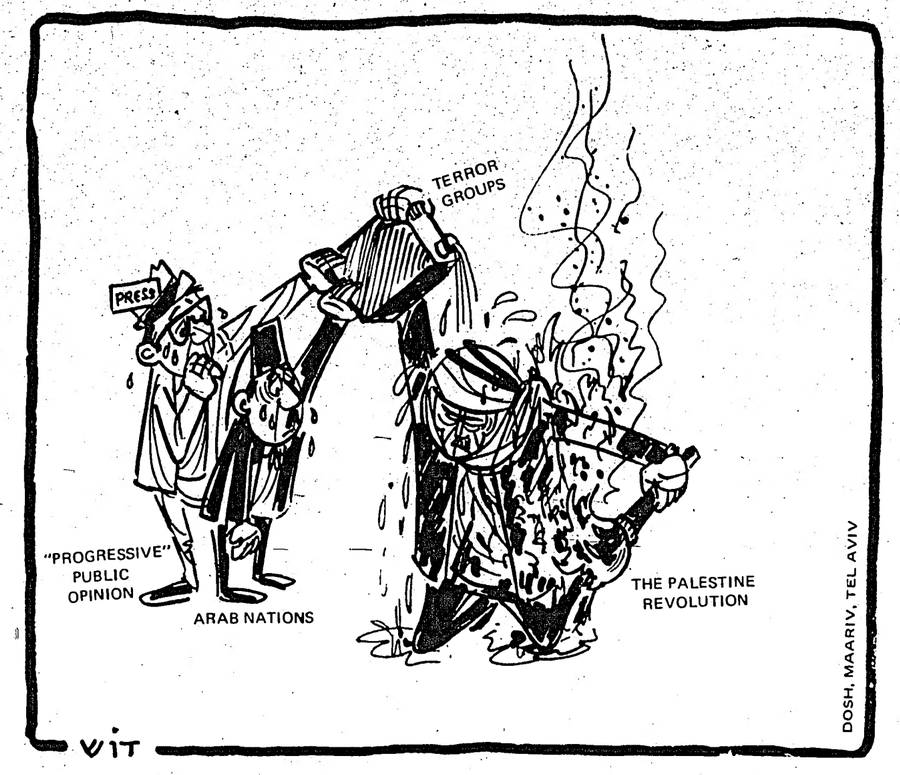
There never was in history a *Jordanian* nation or a *Jordanian people*. In fact, Palestine to the Arabs was only a part of a vast desert of Syria in which Bedouins and Fellahin were roaming from the borders of the Nile to the Euphrates. It is difficult to say how many of the hundreds of thousands of refugees – never expelled by Israel but encouraged by Arab politicians to create camps in order to remain a nation of non-integrated residents of Arab countries in order to harass Israel – are really "Palestinians"; certainly the "Jordanians" *are* Palestinians.

****

CBC reporters showed us the thousands of those who, intimidated by terrorists, have spoken about the Palestine Revolution, – about socialism of which they do not understand the meaning, of anti-imperialism – an expression of jealousy against the haves. But why have these reporters in their objectivity failed to present the hundreds of thousands of Arabs integrated within Israel society, living quietly and freely in all areas under Israeli administration.

The London Sunday Times quoted King Hussein as having stated that the Arabs now under Israeli rule are much freer and happier than those terrorized by the socalled liberation gangs. Is it too much to ask of CBC to show us the silent, working majority of the Arabs whose children attend schools and universities in territories administered by Israel; whose sick are cared for in hospitals in Jewish areas, including the Hadassah Hospital in Jerusalem? And how about the hundreds of thousands who work and earn a good living in Israel?

Whenever Jews are involved, CBC somehow misses the bus.



THE UNITED STATES

A JCNS EXCLUSIVE

The same problems only more so

By RICHARD YAFFE—New York

The American Jewish community enters the New Year as affluent as it was in the previous year, and with no fewer worries than it had then—the alienation of youth and the festering drug problem; assimilation and a growing number of intermarriages; the continuing inadequacy of Jewish education both in quantity and quality; and above all, greater and greater worries over Israel, the cement which bonds all the nearly six million individuals among US Jewry into one community.

And to fill the measure to the brim, there is an Administration in Washington which was not elected with Jewish votes, and is showing steadily that it is not beholden to them.

Over-organised

Dr Nahum Goldmann, the president of the World Jewish Congress, once called the Jewish community here over-organised, and so it remains, although his creation, the Conference of Presidents of Major American Jewish Organisations, shows signs of becoming more and more the umbrella it was hoped it would be.

Frequently, the Presidents' Conference's lack of decision is not its own fault. When Israel is in a period of indecision concerning relations with America, as it has been in the recent past, the Conference cannot be expected to do its work, which is primarily that of applying pressures. It is then that its constituents are apt to, and frequently do, fly off in all directions, or none at all.

However, there appears to be a growing Zionist realisation in America. Emigration to Israel took a strong jump soon after the Six-Day War, and continues to be high —15,000 or more last year and probably even more this year, about ten times the figure for the years before the Six-Day War.

Also, "radical" Zionist groups are springing up among youth throughout the country, a welcome phenomenon which is not quite understood and frequently feared by their elders. There are many of these groups, perhaps a hundred or more, each with a small membership. They are nonetheless important for countering the New Left's anti-Zionist and anti-Israel attitudes

Money for Israel

The philanthropic aspects of Jewish life go on apace. The United Jewish Appeal, which never issues figures, appears to be happy over this year's prospects. Significantly, the financial recession, which has cut into many philanthropies, Jewish included, has not affected the "take" for Israel.

Here is one vista for the sociologist to contemplate—the great move away from commerce into professions which frequently bring Nobel Prizes but no great bank accounts.

Does this mean that in the future there will be not only less power but less money, too?

FRANCE

A JCNS EXCLUSIVE

Who is to speak for the community?

From ELI MASSI, Paris

The French Jewish community is confronted, on the eve of this Rosh Hashana, with one of its most crucial problems resulting from history and demography. At stake is the very existence of Jewish institutions in their present form and their replacement by a more unified organisation to give the community a more dynamic life.

History has made of French Jewry an accumulation of various waves of immigration. Since the end of the nineteenth century, it has grown into the third largest community outside Israel. Napoleon gave them a unified organisation (the Consistoire) embracing Ashkenazim and Sephardim, but the East European Jews who entered France before the First World War and after the second, generally organised themselves in associations based on their country or even town of origin.

North Africans

Then came the Jews from North Africa, about 200,000 of them, increasing the size of the community to some 550,000.

During the Second World War, all French Jews including the Communists, organised themselves into one body—CRIF—the representative council of French Jewry.

Soon after the war, a new group emerged, the Fonds Social Juif Unifié (FSJU) which devoted itself chiefly to social, educational and Zionist action. The Consistoire concentrated on such matters as kashrut, the creation of new community centres, synagogues, schools, etc. In addition, there is a multiplicity of independent institutions. This tends to disperse and reduce the effectivness of Jewish activities.

The Six-Day War brought the imperative need to do something exclusively devoted to Israel. Since CRIF had Communists within its ranks, it was decided to create a "co-ordinating committee," excluding the Communists but including all other Jewish groups. This committee did a tremendous amount of fund-raising and pro-Israeli work among French Jews.

The question now is: who represents French Jewry, CRIF, the FSJU or the co-ordinating committee?

Some of the younger, more dynamic elements of the FSJU want the co-ordinating committee to become the central body, with the Consistoire dealing with religious needs, and the FSJU with social and educational matters. CRIF would merely act as the liaison between all organisations, including the Communists.

Other individuals and groups have other ideas, of course. But, out of all the clashes over the matter, one towering figure has emerged—Chief Rabbi Jacob Kaplan. Being a dominating figure of the Consistoire, he is greatly admired by all for his courage and his unifying personality. Whenever some action is needed — from telling de Gaulle that Jews are hurt by his policy or his statements, up to replying in the press to vicious articles by eminent anti-Israeli figures—he is there to do things in the best fashion.

Although a religious figure, he is highly regarded by all circles, including those outside the Consistoire, as a man of action.

HOLLAND

A JCNS EXCLUSIVE

Dutch community's battle

From our Correspondent Amsterdam

Holland has commemorated the 25th anniversary of the liberation of the victims of the German occupation with the ending of the Second World War in Europe.

More than 100,000 Dutch Jews were deported and murdered, and although the Dutch ceremonies opened with a service in synagogue, there has been no special Jewish service or observance, a situation which the leaders of the umbrella Jewish organisation for some 45 congregations feels should be remedied.

The main reason for this situation is that the Dutch Jewish community has not yet recovered from the savage blows it received from the Nazis during the occupation.

In 1940, more than 140,000 Jews lived in Holland. Today a mere 30,000 live here. Of these, some 15,000 belong to the Orthodox Jewish community, with perhaps no more than 1,000 actively involved.

In the whole of the country it is estimated that only 280 men attend Sabbath synagogue services. Some 2,000 Jews are members of one of the three Liberal congregations and 750 belong to the single Portuguese congregation.

There are ten communities without a synagogue. Out of 45 Orthodox congregations, there are Sabbath services in 22 only, and three never use their synagogues.

There are so few functionaries to minister to the traditional needs of Jewish life that the chairman and treasurer of Amsterdam's Ashkenazi community, the largest in the country, themselves perform some of the traditional rituals of the burial society.

Jewish life has continued through the sense of duty of a few dedicated individuals, but hardly any of them are among the young generation.

In 1969, a total of 350 Jews emigrated from Holland to Israel, 80 per cent aged under 30 years.

No kosher food

Nobody can be found to take over Amsterdam's only kosher restaurant which has closed with the retirement of Mr K. Elburg, its 66-year-old owner.

ASK THE RABBI

A JCNS featurette

Q. I have been attending talmudic lessons, but fail to see how the discussion of fine points of law ("two men were holding a garment, one said it is mine. . .") can help to improve my religious standards.

A. The duty of studying the Torah, of which the Talmud in part, is not solely for the purpose of improving one's religious standards but is itself a high religious standard. As Judaism sees it, God is to be worshipped with mind as well as with heart. The complicated legal debates, such as the one you mention, have sharpened the minds of countless Jews in the consideration of how justice is to be served in every conceivable set of circumstances.

It is all a tremendous attempt at discovering the will of God's thoughts after Him. In the traditional scheme of Jewish learning these constitute the "bread and wine" of religious studies, enlarging the mind and nourishing it on profound discussions of what is right and what is wrong. Judaims does not see religion as one compartment of life but as pervading the whole of life so that it is a religious aim to determine, for example, which of the two men is legally entitled to the garment.

William Temple once observed that God is interested in many things besides religion. Of course there is the question of priorities. A man once asked R. Israel Salanter "I have only one hour a day to spend in study, what should I study?" R. Israel replied: "Study the moralistic literature of Judaism and you will find yourself another hour in which to study!"

The story is told of the Besht (Baal Shem Tov, founder of Chasidism) that he was seen on the eve of Yom Kippur walking about with happy and contented mien. Asked his disciples: "Master, how so? Should you not walk in fear and trembling seeing that tomorrow you have to make a reckoning with your Maker. To assume that you will be found without sin, would surely be unbecoming immodesty in the master?"

Answered the Besht: "Whatever the sentence tomorrow, I rejoice because Yom Kippur shows that in this world there is both justice, and a Judge to enforce it".

Q. My son is a member of a philanthropic society which has a secret ritual. He now wants to leave but is afraid to break the oath which he took on joining. Does Kol Nidre absolve him from his oath?

A. It has often been pointed out that Kol Nidre absolves only from purely religious oaths, e.g. an oath to abstain from wine for religious reasons and the like. It does not permit the breaking of promises made to other people. Was the oath taken by your son one that bound him to remain a member of the society for the rest of his life? Was the oath taken seriously or was it merely a piece of play-acting usual in such societies? Are there any ethical objections to the society or ethical reasons for his wish to leave it? It is impossible to give a satisfactory reply to your query without knowing the answers to these questions.

KEEP SMILING

WHAT IS IT?

It's not a shirt -- yet it's sewed; it's not a tree -- yet it's full of leaves; it's not a person -- yet it talks sensibly. It's a book.

NO HELP

A saint and a sinner were once on an ocean voyage together. Suddenly a storm broke. The ship was in danger of sinking. The entire crew and passengers started to pray.

"Save us, O Lord!" cried the sinner.

"Shh!" warned the saint. "If God knows you are here it will be the end of us."

SERMON FOR THE WEEK

THREE DAYS ROSH HASHANAH

The mystics tell us that one year there were three days of Rosh Hashanah. And how did this come about? This is what they say:

In the year 1944, the angels approached the Heavenly Throne and asked God: Ematai Rosh Hashanah -- "When is Rosh Hashanah this year?"

And God replied: "Why do you ask Me? Remember, not I, but the Bet Din shel matah 'the Court on earth', determines the date of Rosh Hashanah."

The angels then flew down to Jersualem and heard the Rabbis of the Bet Din announce that Rosh Hashanah that year was to be observed on Monday and Tuesday. Thereupon they returned to heaven and began to prepare for the Day of Judgement. They brought out the records of every man on earth and placed them before the Heavenly Throne. Then they summoned the Prosecutor Satan; the Defender, the Archangel Gabriel; and witnesses to appear on the following Monday.

Early on Sunday morning, the day before Rosh Hashanah, one of the angels heard the chanting of the Rosh Hashanah prayer: V'timlokh atah Adonai l'vadekha "Thou, O Lord, Thou alone, wilt rule over all Thy works on Mount Zion."

"Why today?" asked the angle. "This is Sunday. I heard the Rabbis announce that Rosh Hashanah will be observed tomorrow, Monday. Why do they chant this prayer today?"

The angel flew down to Jerusalem and to her great surprise, found all the shops open. Everyone was buying food and preparing for tomorrow's holiday. But again the angel heard the chanting of the Rosh Hashanah prayers. It seemed to come from a distance -- from somewhere in Europe. But Europe was overrun by the Nazis. Who could be praying there?

The angel flew to Yugoslavia, but when she reached that country, the chanting seemed to come from some place farther away, perhaps Italy. In Italy, the voices sounded as if they came from Germany, the home of the Nazis!

The angel then flew over Germany past Munich, and here distinctly heard that the prayers were emanating from the Cathedral of Cologne. Upon entering the Cathedral, she saw the Bishop, but certainly the chanting did not come from him. Besides, the voices were children's voices! The angel continued to follow the sound, and came into a little room where two children dressed as altar boys were both chanting the Rosh Hashanah prayers. From them she learned that in order to save their lives, their parents had sent them to this Cathedral and they had promised to remember and observe all the Jewish holy days. Having no calendar and no contact with other Jews, they did not know the exact day of Rosh Hashanah. They assumed it was this day, Sunday.

The angel, greatly moved by the sight of these children and their devotion to the traditions of their people, flew directly to heaven to report the incident.

All the angels were deeply stirred. "When is Rosh Hashanah?" they asked each other. "Is it Monday, the day fixed by the Rabbis of Jerusalem, or is it today, the day fixed by the children of Cologne? What can be done about this? We cannot offend the Rabbis, and we cannot disappoint the children."

After a few moments of discussion, one of the angels spoke up:

"I know what we'll do. We'll observe Rosh Hashanah three days this year." Without dissent, all the angels agreed.

When Satan, the Prosecutor heard this, he sneered: "Absurd! I never heard of such a thing! Not the Rosh Hashanah set by the Rabbis, but the Rosh Hashanah set by the children?" And Satan did not appear before the Heavenly Throne that Sunday.

God, however, who considers sacred the feelings of all children, held Court without the Prosecutor, and the decrees issued from His Throne were the most favorable in centuries. He decreed the fall of Hitler and the restoration of Zion as a homeland for the Jewish people.

The mystics still believe that the reestablishment of the State of Israel was due in large measure to the loyalty and devotion of children.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

OPINIONS

by Y. Ben Meir

THE TURNING POINT IN ATTITUDE OF THE UNITED CHURCH TOWARDS ISRAEL

When The Canadian Jewish News, in its issue of February 20th, 1970, published the news about a forthcoming confrontation between Dr. Aba Gefen, Israel's Consul-General in Toronto at Timothy Eaton Memorial Church on St. Clair Avenue West, and Mr. Ibrahim Shukrallah, the Director of the Arab Information Center in Canada, it expressed fears about the possible repercussions of such an encounter. It therefore called on the Toronto Jewish Community, as well as upon all those who look to a peaceful solution of the conflict, to be present at the debate in order to ensure a atmosphere of tolerance. It helped?

The hall was packed, with up to a thousand turned away: and according to the sponsors of the meeting, "the interest and significance were so high that the CBC televised twenty-five minutes of it on the program Weekend; it proved that combatants could talk to each other, opposing sides could listen and the whole process was healing and informative."

CONFRONTATION MEETING TURNING POINT

Now, nine months later it is clear that the meeting at Timothy Eaton Memorial Church became a turning point in the attitude of the United Church of Canada towards Israel. For at that meeting Dr. Gefen not only confronted the Arab representative. The debate became a confrontation between Dr. Gefen and the Rev. A.C. Forrest, editor of the "United Church Observer", whom the Israeli representative accused of unfairness, one-sidedness, undisguised anti-semitism, 1970 fashion, and support of the Arab terrorists. Dr. Forrest was unable to refute the accusations leveled against him.

As those accusations had reached the public through the various news media, the opposition to Dr. Forrest within the United Church grew stronger with every day on the part of fair minded members of the Church who could not tolerate the open anti-Israel line of the editor of the Observer and his unmitigated support of the Arab terrorists. Dr. Forrest's position was a violation of a decision taken at a meeting of the United Church General Council in September, 1968, stating:

"The State of Israel should be recognized by the Arab nations and be permitted to live in peace, secure from threats or acts of force."

The pressure on Dr. Forrest mounted from day to day and brought two important developments: one, the editor of the Observer had opened the pages of his publication also to "the other side", and in his August issue carried an article by Dr. Gefen on Israel's policy, as well as one by Professor Alan T. Davies, objective about Israel and the Jews.

The second development was a decision by the United Church of Canada to send an official delegation to the Arab countries and to Israel, to consult with Arab and Israeli leaders and meet with Middle East churchmen in an attempt to achieve reconciliation and contribute to a peaceful solution of the Middle East crisis.

The August issue carrying the two pro-Israel articles, was followed by the publication, in the September issue, of a list of books on the Middle East presented by Professor Davies. Professor Davies requested the publication of this list in order to balance another list of books published in the March issue, which was exclusively pro-Arab.

DR. FORREST DID NOT CHANGE

The readiness of Dr. Forrest to weigh the material in his publication and to try to present a balanced picture for expression of various aspects of the controversial issues is to be commended. But what must be regretted is: Dr. Forrest himself did not change his tactics. His personal attitude as expressed in both the August and September issues, proves that the trend towards objectivity in the Observer, is against his personal wishes and is forced upon him by others.

For example: In the August issue Dr. Forrest published an article under his byline which should distress every fairminded person -- because of its curious deductions, ommisions and inaccuracies. His report in the August issue is the same extremist Arab propaganda; its purpose: to make sure that his readers would not be influenced by Dr. Gefen's and Professor Davies' contributions.

The same happened in the September issue. In order to weaken the impact of Professor Davies list of books he says in his introductory remarks: "We do not recommend books which we have not read or which have not come to us recommended by those whose judgement we respect. The following list is recommended by the Rev. Alan Davies of Victoria College with whom we disagree on most things." This is a clear attempt to disqualify Professor Davies' list.

* * *

In the March issue, recommending the pro-Arab list of books, Dr. Forrest wrote the following introduction:

"We have been asked to publish the names of some good books on the Arab-Israel conflict in the Middle East."

He recommended these books whole-heartedly but did not disclose to his readers that the list was sent to him by the Arab League Office in Canada.

The fact that Dr. Forrest did not amend his ways also was evident on September 7th, on the program Under Attack, on Channel 11. He appeared as a dedicated, unconditional supporter of the Arab terrorists. He refused to call them by that name, but referred to them as "freedom fighters", "heroes" -- and this the very day that the entire world was horrified by the acts of those assassins for whom Dr. Forrest expressed love and admiration.

DELEGATION TO MIDDLE EAST

Dr. Forrest's erroneous approach to the Arab-Israel conflict is becoming evident also in view of an official statement published by the Delegation of the United Church upon its return from the Middle East. The delegation was composed of the following: Dr. Robert B. McClure, Moderator of the United Church; Dr. N. Bruce McLeod, Minister of Bloor St. United Church, and Rev. Donald V. Stirling, Minister of Kettleby United Church and Chairman of the Toronto Conference Committee on International Affairs of the United Church.

In August this year, the delegates visited Egypt, Lebanon, Syria and Israel. They met with the Foreign Ministers of Lebanon, Jordan and Israel; political and religious dignitaries as well as Palestinian refugees.

Following is the full statement of the delegation. According to declarations by Dr. McClure at a press conference, this statement will be shortly brought to the attention of Mr. Mitchell Sharp, Canada's Foreign Minister, and will later on, in January, 1971, be discussed by the General Council of the United Church.

The findings of the delegation are:

1. Amid war weariness among the common people of each side, we were warmly received everywhere and exposed to the fears and aspirations, mistakes and achievements that exist both in Israel and in the Arab world. Particularly we noted the lack of hatred on each side.

2. We were impressed with the renaissance of national identity among the Palestinian people in every country. Molded by the common suffering of 22 years, a new spirit has arisen among them since 1967, and is presently struggling to find a unified voice. Their plight, conceived in war, can only be reconciled in peace. As that is established, the international community must give them every support in the realization of their national life. In the meantime, increased support from government (Foreign Aid) and voluntary agencies is urgently needed.

3. We found that the hostility of each side is partly born out of fear. Israel, due to the long history of persecution of Jews down the years, culminating in the holocaust of 25 years ago, fears her existence is threatened and regards security for her life as essential. The Arab countries, by contrast, fear what appears to them as Jewish expansionism and the need inherent in Zionism's "ingathering of the exiles", for more land. It appears to us that each side could give sincere evidences now of goodwill, directed at allaying the fears of the other.

4. Among young people particularly, on both sides, we found a determined idealism and longing for peace. Few have ever had the opportunity to know young people on the other side of the line. We believe Canada could contribute to reconciliation within the ceasefire period of convening, perhaps in Cyprus or Gaza, a series of informal gatherings of young people (born since 1948), from Egypt and Israel, Jordan and Israel, Syria and Israel, Lebanon and Israel, in an effort to pool their idealism for peace, rather than continue to isolate it for war.

5. We found each side prone to retell history according to its own position and were particularly sorry to hear both Arabs and Israelis misuse the Bible as a support for their point of view. We were impressed with the healthy right to dissent from official policy within Israel, although, with the exception of Gaza, Palestinians in Israel do not feel this freedom.

6. We were encouraged to hear in Israel, some encouragement for the establishment of a State of Palestine, (including Jordan, the West Bank, Gaza and a corridor through Hebron). Its borders might be secured initially by an international force, but eventually a Customs Union would develop, not unlike the Swiss Canton System. We were also encouraged to hear in Israel, some flexibility regarding her claims to Jerusalem and have hopes that a mutually acceptable compromise will be realized. The nature of future boundaries more important than location, specificity!

7. As Russian, Chinese and American interests tangle with competing nationalisms in the Middle East, a peaceful settlement affects the peace of the whole world. The presence of Israel in the conflict complicates the matter for the West which has its own inglorious record of antiJewish antisemitism, which can find its form today beneath both blind criticism and blind support of Israel's policy. Both Israel and the Arab countries have made mistakes in judgement in the past. But the solution in the Middle East will be found by looking forward, not backward, and we are confident that there are those who want to look that way.

8. We record our appreciation to our many hosts who did so much to give the most thorough understanding possible in so short a visit. We are now concerned to use this understanding in Canada to promote lasting reconciliation in the Middle East.

It is clear that the above statement contains some inaccuracies. It also shows a degree of naivite on the part of the members of the delegation in dealing with the proverbial Arab fantasy and unlimited exaggeration. Yet, in general, the statement is the expression of an honest attempt to be more objective and to contribute toward reconciliation.

While Dr. Forrest, in his report in the August issue, is foreseeing only violence and states that "hatred burns deeper" and the situation is "heading into tragedy", the delegation says:

"Particularly we noted the lack of hatred on each side."

While Dr. Forrest predicts no possibility of a peaceful encounter unless Israel will accede unconditionally to the Arab requests for withdrawal the delegation says that an Israel -- with its borders secure -- is a condition for a lasting peace, and expresses its opinion that peace is possible.

* * *

Dr. Forrest has become an overt propagandist for the terrorist idea of a "a secular and democratic Palestinian State", in which only a small Jewish minority would be tolerated. But in its statement the delegation clearly says that in its opinion a Palestinian State should be formed only alongside and in coexistence with the State of Israel. The delegation recommended a Palestinian state which would include Jordan, the West Bank, Gaza and a corridor through Hebron.

letters to the Editor

Courage vs. pseudonym

Dear Editor:

It was with a considerable amount of shock that I read the recent virulent attack of Jonathan Goldstein upon Mr. Rubenstein.

Mr. Goldstein in a singular exhibition of ignorance and confusion has exhibited the age old fallacy of substituting an attack upon a person for a reasoned disagreement with that person's position. It is much easier to call someone a "hippy" and infer he is a member of El Fatah, than to actually show where he is logically wrong.

Mr. Goldstein is entitled to his views as Mr. Rubenstein is entitled to his. My objection to Mr. Goldstein's letter is that aside from its confusion of the issue of what is best for Russian Jewry with the issue of where does individual conscience end and religious authority commence, basic elementary human decency and courtesy are lacking.

Mr. Rubenstein represents to many members of our community that type of orthodox, concerned, intellectual young man who is involved with the problem of his people. He does not claim to have all the answers and he may well be wrong. But he is entitled to be heard in a respectful way and to be disagreed with in an equally respectful way.

It may be said that Eli Rubenstein has the courage of his convictions. The person who hides behind the name of Jonathan Goldstein condemns himself by his own cowardice in writing under a pseudonym. Perhaps he is right in being ashamed to use his own name.

Phineas Schwartz
Toronto, Ont.

Bigger hostages

Dear Editor:

When will heads of state realize that they themselves may become more valuable hostages after the impact of holding ordinary nationals dies out.

Will we kill the guerrillas with kindness and then let them decide the time and then the status of who may come and go in world travel?

The international blueprint set now for dealing with hijackers must include guidelines for an equal safety for all world citizens regardless of race, color or creed.

H. Max Selden
Toronto, Ont.

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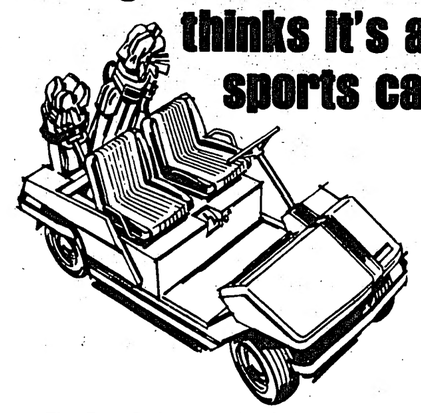

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Hanna Marron, the Israeli actress who lost her leg during an Arab terrorist attack on a El Al jetliner last February, in Munich, resumes courageously her acting career in the role of Medea and while studying her part she warmly greets her visitors from the garden of her Herzliya home, overlooking the Mediterranean.

TORONTO AFTER DARK

FAUST REVISITED

At the O'Keefe Center the Canadian Opera Company continues its season with performances of five operas: Verdi's La Traviata, Beethoven's Fidelio, Mozart's Don Giovanni, Gounod's Faust and Bizet's Carmen. We had the opportunity to enjoy the first performance of Faust and we thought that the production was a fine one indeed. The best voice belonged to Jeannette Zarou, the best acting was done by Don Garrand and the visual presentation was appealing. One could have done with a larger chorus but perhaps this is the only flaw in the COC ambitious production of Gounod's masterpiece.

EUROPE FIRST. . .

Usually original Canadian shows play in all major Canadian cities before trying their luck on US or European soil. "Love and Maple Syrup" is probably the only Canadian musical show that has played London, Washington and New York before being presented in Toronto. This production is currently shown at the National Arts Center in Ottawa and is due to open in Toronto, at the St. Lawrence Center, October 5th for a two week engagement.

A "CHARCOAL" COMEDY

Another Canadian production, a play called "Flowers in the City" is scheduled to open in Toronto shortly, at the Central Library Theater. The engagement is limited, from October 8th to November 1st. Author Ross W. McAlluster has written a three act satire based on the story of the last house left in downtown Toronto which has been lost in the huge parking lot complex which Central Toronto has become. The play is directed by J. Ray Lawlor and leading roles were given to Claude Bede, Nancy Kerr, Bob Goodier, Dan Macdonald.

the lively arts

by D. COHN

* The Ryerson Opera Workshop will present in November "Alice in Wonderland" at the Ryerson Theater. This promises to be one of the most exciting and most original "Alices" ever staged anywhere in the world. This Toronto work will employ the techniques of the Black Box Theater and theatrical concepts devised by Czechoslovakia's Lanterna Magika, one of the highlights of Expo 67 in Montreal. Director McCalluster, who will be assisted by Eddie Siguard in this production of Alice, is well remembered for some outstanding productions as Brigadoon, The Beggars Opera, The Wizard of Oz, A Funny Thing Happened on the Way to the Forum, A Midsummer Night's Dream. Eddie Siguard is equally known for such notable works as Peter Pan and a TV series in England. The designs will be made by Mikulas Kravjanski, a native of Czechoslovakia and founding member of the Black Box Theater, a style of theater patented by himself and his associates.

* Hanna Marron, Israel's most popular actress, is courageously going back to acting after a long period of forced rest due to the serious injuries she received last February in Munich during an attack of Arab terrorist against the El Al plane in which she was a passenger. The actress was hit in both legs by fragments of a grenade, lost a leg and for a time it appeared she was going to die. But she recovered and after several months of game struggling back to normal life, Miss Marron, a mother of three, decided to resume her acting career in the role of Medea. It will be an amazing come back because she has almost mastered the use of an artificial limb and she will be able to walk on the stage as if the Munich tragedy never occurred. Miss Marron was a recent winner of the Mother of the Year award, the annual presentation of the Israel's women organizations.

BOOKS OF THE WEEK

by Dr. Arnold Ages

A CONSERVATIVE AT HIS BEST

QUOTATIONS FROM CHAIRMAN BILL: THE BEST OF WILLIAM F. BUCKLEY COMPILED BY DAVID FRANKE. Arlington House. 306 pp.

William F. Buckley, editor of the fiercely conservative NATIONAL REVIEW, is not the type of individual who would ever win a "nice guy" award.

Those who know him from his television show "Firing Line" or from his syndicated political column, have long recognized in Buckley one of America's sharpest minds and most acerbic tongues.

Buckley gained national prominence a dozen years ago with his book UP FROM LIBERALISM, a scathing attack on the professors and ideologies he had met while a student at Yale.

Since his college days, Buckley has continued an unrelenting campaign against liberals, leftists and communists -- not necessarily in that order.

In recent times Buckley has written warmly of Senator Joe McCarthy, the Wisconsin communist hunter who stirred up the fifties with his accusations (largely undocumented) of communist subversion in high government places. He has also published an important memoir about Whittaker Chambers and provided correspondence between himself and the one time TIME editor.

To really appreciate Buckley one has to see him in action on his television interview program.

The only time that Buckley has ever been bested (to my knowledge) in the verbal duels that characterize the show, was his during his encounter with Ralph Schonburn (?), the one time personal secretary to Bertrand Russell.

Buckley can be ruthless as he sneers contemptuously at personalities whose positions (political or otherwise) he considers incorrect.

In one interview he virtually demolished the aging socialist leader Norman Thomas, who couldn't match Buckley's rapier-like thrusts on the political problems of today.

In this volume, which one might call "vintage Buckley," David Franke has collected some of the most articulate statements that Buckley has made in speeches magazine articles, books and in newspaper columns.

Regardless of one's attitude towards Buckley's political orientation, it must be admitted that he knows how to turn a phrase with the kind of sarcasm and irony that is reminiscent of a Voltaire.

Buckley has his pet hates and they include, inter alia, the Kennedy dynasty, the militant blacks, liberal intellectuals, monolithic labor unions, Martin Luther King, John Kenneth Galbraith and people who are inconsistent in political positions.

An example of the latter is Buckley's remarks on the refusal of Mayor Wagner of New York City to accord the city's hospitality, a few years ago to Ibn Saud. The mayor's reason was because the King had discriminated against Jews. On the other hand Wagner had welcomed Khrushchev. "Now, as everybody knows" observes Buckley "Nikita Khurshchev not only discriminates against Jews, he kills them. Is that the shape of the new rationality?"

When he is not delivering himself of abusive comments about people, Buckley often has significant things to say about important issues.

He records that the real contaminant in our drug culture is not the pusher but the individual who is hooked. "There appears to be a compulsion of sorts, among drug addicts, to pass on their lunacy to others. And they develop a sharp psychological eye for likely prey. . . ."

One of Buckley's most attractive observations is on education, which he asserts, "is largely a matter of indoctrination any way you look at it, and. . .there is no reason to presume unintelligence or shallowness in an indoctrinator."

"Socrates was neither unintelligent nor shallow," continues Buckley, "nor, for that matter, was Adam Smith or Lenin. But they did not approach a classroom as a vast hippodrome, where all ideas start even in the race, where the teacher must interfere with none, because the right idea will automatically come romping home ahead of the others."

"Their method lay rather in exposing the latent disabilities in all but the winning contestant."

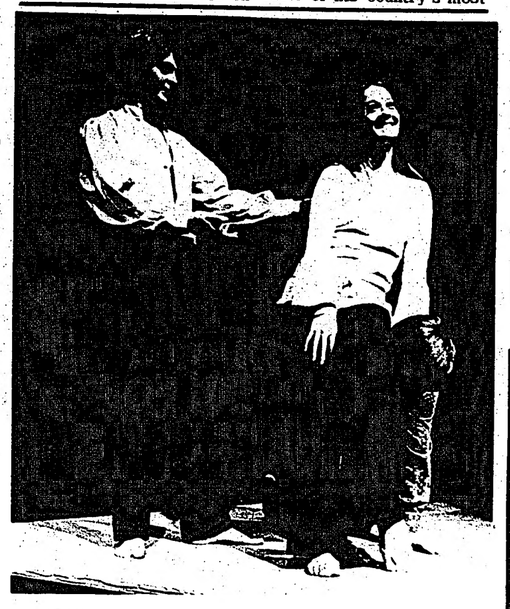
William F. Buckley has more faith in the average American (the silent majority, no doubt) than in the products of his country's most prestigious educational institutions.

"I am obliged to confess," he writes bitterly, "that I should sooner live in a society governed by the first two thousand names in the Boston telephone directory than in a society governed by the two thousand faculty members of Harvard University."

As for the current unrest among the black community, Buckley feels very strongly that the solution lies not in accommodating violence, and disorder but in facing it like every other aberrant behaviour pattern.

"We cannot help the Negro," he writes, "by adjourning our standards as to what is, and what is not, the proper behaviour for human beings. Family irresponsibility; lawlessness; juvenile deliquency -- whatever subtle explanations there may be for the pressures that conduce to them -- are nonetheless deplorable, and a matter of urgent social concern."

"It is the ultimate act of condescension," Buckley continues, "to suppose that merely because a man is a Negro, one may not denounce him; that because he is a Negro, it is hardly surprising that he is a poor husband, or an absent father, or a delinquent child."



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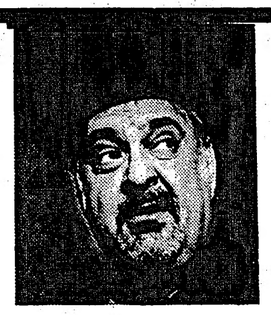

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GENERAL HAIM LASKOV

WOMEN'S CANADIAN ORT HOLDS CONVENTION HERE

Mrs. Joseph Y. Stotland, National President of Women's Canadian ORT announces that the 11th Biennial Convention of WCO will take place from 31 October to 2 November at the Toronto Inn on the Park.

"ORT 90 Years Young 1880-1970" is the slogan of this Convention, which marks 90 years since World ORT has been established. It will also observe the 25th Anniversary of Women's Canadian ORT.

Israeli General Haim Laskov will address the convention banquet. He is Director General of the Israel Ports Authority an appointment he accepted after a term of office as the fifth Chief of Staff of the Israel Defence Forces. His wife, Shulamit, author of the novel Each Man And His Destiny, will speak at the closing luncheon. Among important ORT personalities on the program are: Dr. William Haber, special advisor of the University of Michigan and President of World ORT Union Central Board; Max A. Braude, Director General of World ORT Union, Geneva, Switzerland; and Mrs. Monroe A. Rosenthal, National President of American Women's American Ort.

Elly Gotz, Chairman of Toronto Men's Ort, will present a panel of Ort alumni now residing in Canada who will relate how Ort vocational training paved their way to a better future.

Two feature films will be screened: The Many Faces of Ort, produced by Women's Canadian Ort and The Making Of A Man.

A musical skit, Thoroughly Modern Sadie also will be presented. It was written by WCO member Faye Seigel; songs are by Joanne Ruderfer and vocal by Terry Gardener. Workshop Discussion groups will be conducted under the chairmanship of Mrs. Abe Levine, Vice-President.

At a Public Meeting and banquet hundreds of delegates and guests are expected.

Mrs. Harry Rosen of Toronto, National Vice President of WCO is convention chairman. Cochairmen are: Mrs. Harry Appelton and Mrs. Paul Stoneman.

Ort, Organization for Rehabilitation through Training, operates the largest network of non-profit vocational facilities in the world. Skills acquired through ORT provide the tools for gainful employment in our age of technology, thus freeing multitudes of young men and women from charity and making them economically independent.

The Ort program consists of 650 trade and technical training projects in 24 countries, and about 60,000 persons enroll annually. Ort schools teach 91 different occupational skills and employ staff in excess of 2,000. The annual operational budget of World Ort is above $19,000,000 with the largest systems of Ort schools in Israel and France. Ambitious programs are also maintained by Ort in African countries as well as in Iran, India, Italy and Latin America.

Women's Canadian Ort is an autonomous affiliate of World Ort Union whose headquarters are in Geneva. Canadian membership is close to 5,000. Mrs. Menachem Moriel of Montreal is National Executive Director. Representatives of WCO attending convention will hail from Halifax, Ottawa, Montreal, Toronto, Hamilton, London, Windsor, Winnipeg and Vancouver.

Enquiries about convention or membership are invited. Staffed offices operate in Montreal, Toronto and Ottawa.

TORONTO WOMEN

PIONEER WOMEN

* A two day event, "Israel Brief-In", will be held Monday, October 5th and Tuesday, October 6th.

Monday, October 5, 8:30 P.M. Allan Rose, Assistant National Director, Canadian Jewish Congress will speak on "The Political Situation in Israel."

* Tuesday, October 6, 14 Viewmount Ave. luncheon followed by reports and a discussion period. Panelists: Dr. Sydney L. Wax, Mrs. Sydney L. Wax, President, Toronto Council; Charles Mekler, National Financial Secretary. Convenors: Mrs. David Kachuk; Mrs. Louis Kirshenbaum; Mrs. Wilfred Rovan; Mrs. David Reiter.

Recipe for the week

Tropical chiffon pie

CRUST
1-1/2 cups (12 double crakers) Graham Cracker crumbs
1/3 cup (2/3 stick) butter melted
3 tablespoons sugar

Blend crumbs, butter and sugar. Press firmly on bottom and sides of a nine-inch pie plate. Bake 10 minutes in a preheated moderate, 350 degree oven. Cool.

FILLING
1 cup (8-1/2-9 oz. can) crushed pineapple.
1 tablespoon (1 envelope) unflavored kosher gelatin
1/2 cup sugar
1/3 cup orange juice
2 tablespoons lime juice
1 tablespoon grated orange rind
3 egg whites
1/4 teaspoon cream of tartar
1/3 cup sugar
1 cup heavy cream, whipped

Drain juice from pineapple into saucepan; set fruit aside. Sprinkle gelatin over pineapple juice to soften; heat to dissolve. Remove from heat. Add 1/2 cup sugar; stir to dissolve. Add fruit juices, orange and lemon rind and pineapple. Cool until mixture mounds when dropped from a spoon. Beat egg whites with cream of tartar until frothy. Gradually beat in 1/3 cup sugar a little at a time. Continue beating until stiff and glossy. Fold chilled fruit mixture into egg white meringue. Carefully fold in whipped cream. (This mixture should be stiff enough to hold its shape when piled into cooked crumb crust. If mixture is too soft, chill in refrigerator just until stiff enough to form mounds.) Pile into cooled crumb crust. Chill. Makes 6 or more servings.

Remedies by Ruthie

Nowadays being sick is nothing and getting well is still less. What with all the "mycins" on the market, you can be dying one day and when your friends visit you the next, you're practically well and about. A wonderful thing it is too.

I remember when one had diphtheria, it was a ness (miracle) if he didn't succumb. Then it took months to convalesce. Today, thanks to our wonder drugs, this disease is virtually extinct.

However, like the proverbial good, old slipper, we still fall back upon a few basic standbys. One is the aspirin. If you have a toothache, take aspirin: a headache, take aspirin; an eye infection, take aspirin; fever, take aspirin. I came across an item recommending aspirin to get rid of kidney gravel.

Some of the old time remedies are lulus. Whoever heard of penicillin when we were kids? If any of us came down with a head cold or sore throat, the first thing mama did was, of course, to get us into bed. Then she shut all the windows for fear we'd be in a draught (never mind that we needed fresh air). This routine was followed by the cure to end all cures. She stuffed a stocking with hot salt and, midst our screams of distress, wound it tightly around our necks. Somehow the heat plus the salt was supposed to penetrate and draw out whatever it was that was causing the pain.

Needless to say, we made quite a production of this. In the end, though, mama invariably won. In no uncertain terms she warned us she'd break all our fingers if we dared try to remove that collar. To think medieval torture was bad!

But this didn't end mama's homemade remedies. All day long she alternated between tea with bogs of honey and hot milk with melted butter swimming on top. Ugh!

After awhile we didn't mind. Our friends visited us and gave us the sympathy we deserved. It became so, we looked forward to being sick — all the company, all the presents..

Another cure-all was bonkiss (cups). These looked like eye-cups which one found at the barber's. They were reserved as a last measure for an almost hopeless case. Stuck hot upon an aching back, they either cured or killed.

Those are things for which I have no nostalgic feeling.

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In these times of greater awareness and understanding, it is our sincere wish and hope that man will indeed look upon all men as brothers -- deserving of the love and understanding due them and rightfully their heritage.

In this, your year of 5730, may we wish you joy and a future filled with happiness and pride.

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TORONTO OBITUARIES

BROMBERG, SARAH. - On September 24th, late of 48 Kenwood Avenue.

BRUSTYN, KALEMN. - On September 23rd, late of 245 Hillhurst Blvd.

CHODICK, DAVID. - On September 27th, late of 5 Leila Lane.

FINKELSTEIN, HARRY. - On September 22nd, late of 3560 Bathurst St.

FRIEDMAN, ISAAC. - On September 27th, late of 31 Granite St.

GOTTFRIED, ROSE. - On September 26th, late of 35 Canyon Ave.

GREENSPOON, NORMAN. On September 26th, late of 10 Shallmar Blvd.

KIRSHENBLATT, SAMUEL. - On September 27th, late of 83 McAllister Rd.

KRAUSS, ROSE. - On September 27th, late of 39 Gorvale Avenue.

MESLIN, BERNARD. - On September 26th, late of 11 Shallmar Blvd.

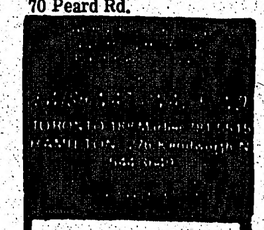
MOORE, GEORGE. - On September 22nd, late of 301 Dixon Rd.

OSHEROFF, MINNIE. - On September 26th, late of 39 Old Mill Rd.

SABER, ABRAHAM. - On September 23rd, late of 10 Mayfair Avenue.

SACKOWICH, SAMUEL. - On September 23rd, late of 594 Deloraine Avenue.

SHIMMERMAN, SAMUEL. On September 25th, late of 70 Peard Rd.



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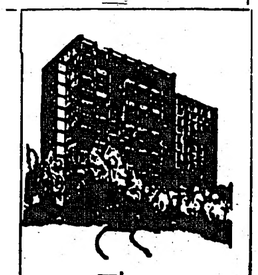

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MONTREAL OBITUARIES

BRITTON, LOUIS. - On September 13th, late of 5510 Terrebonne Ave.

BRODWIN, SAM. - On September 17th, late of 4705 Bourret St. Apt. 511.

BROWNBERG, LOUIS. - On September 11th, late of Saint John, New Brunswick.

CAPLAN, LEO. - On September 15th, late of 6392 Westbury Ave.

COHEN, RACHEL. - On September 11th, late of Montreal.

COOPERSTEIN, HYMAN. - On September 13th, late of 5838 Wolsley Ave.

GERTSMAN, ESTHER. - On September 15th, late of Montreal.

GURMAN, ELKA. - On September 16th, late of 5783 Eldridge, Cote St. Luc.

KIMMERFIELD, LEAH. - On September 14th, late of Montreal.

KRONISH, ETHEL. - On September 11th, late of 6303 Trans-Island.

LEVITAN, BERNARD. - On September 15th, late of Montreal.

NADEL SARAH. - On September 12th, late of Paterson New Jersey.

OGULNIK, SAMUEL JOSEPH. - On September 11th, late of Ramat Gan, Israel.

RANGFF, MYER. - On September 8th, late of Brooklyn, New York.

ROLAND, DR. SAMUEL. - On August 27th, late of California.

RUBIN, RUTH. - On September 16th, late of 708 Grosvener Ave.

SORISKY, DORA. - On September 11th, late of Ekers Ave.

SREBRO, CHAIM. - On September 12th, late of Montreal.

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CONCENTRATION CAMP DOCTOR TESTIFIES

Duesseldorf, (JCNS). - Dr. Horst Schumann, 64, the concentration camp doctor charged with participation in Hitler's "mercy killing" program, told a war crimes court at the opening of his trial that he had turned on the taps releasing lethal carbon monoxide gas into the gas chambers at the extermination centers.

He said that the use of the gas had contributed to "painless killing". He added: "This method seemed the most humane under the conditions prevalent at the time."

Schumann, who claimed he was acting under the orders of higher authority, said he was powerless to oppose Hitler's decision for the mercy killing of alleged mentally sick patients or disabled people.

The public prosecutor told the court that allegations that Schumann took part in sterilizing Auschwitz concentration camp inmates, mainly young Jewesses, between 1942 and 1944, would be listed in different charges.

Schumann is charged with responsibility for the death of more than 15,000 people, including alleged mental patients and about 760 disabled inmates of Buchenwald and Auschwitz concentration camps.

The former German Air Force doctor was sheltered in Ghana from 1960 until the overthrow of President Kwame Nkrumah in 1966, and he was then extradited to West Germany. A West German court first issued a warrant for his arrest in 1947.

Schumann told the court that he was a Nazi Party member until 1945.

ANTIQUE SHOW

Sunday October 4th, 6-10 p.m. Antique Show and Sale. Lions Hall, 106 Center St. E. (Off Yonge St.) Richmond Hill. 20 Dealers; Bargains Galore. We donate to the Leukemia Fund.

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הקמת מצבה

ORZECH, RUTH ז"ל

The unveiling of a monument to the memory of the late RUTH ORZECH, beloved wife of Marcus Orzech, loving mother of Resa and Gary, will take place on Sunday, October 11th, at 11:00 a.m., Bathurst Lawn Cemetery, Yeshiva Torah Chaim section.

HELLER, DAVID ELIEZAR. The unveiling of a monument in memory of the late DAVID E. HELLER, husband of Mrs. Pearl Heller, father of Mrs. Jerome Moonelis (Goldie), J. Louis and Joseph, will take place on Sunday, October 4, 2 p.m., at Dawes Road Cemetery, Zion Benevolent Society section.

FARBAND OF LITHUANIAN JEWS IN TORONTO
ANNUAL MEMORIAL MEETING
SUNDAY, OCTOBER 4, 11 A.M.
at Bathurst Lawn Cemetery, Garband of Lithuanian Jews Section
Guest Speaker: **J. B. SALSBERG**
Cantor **SAMUEL STOLNITZ** will lead the prayers
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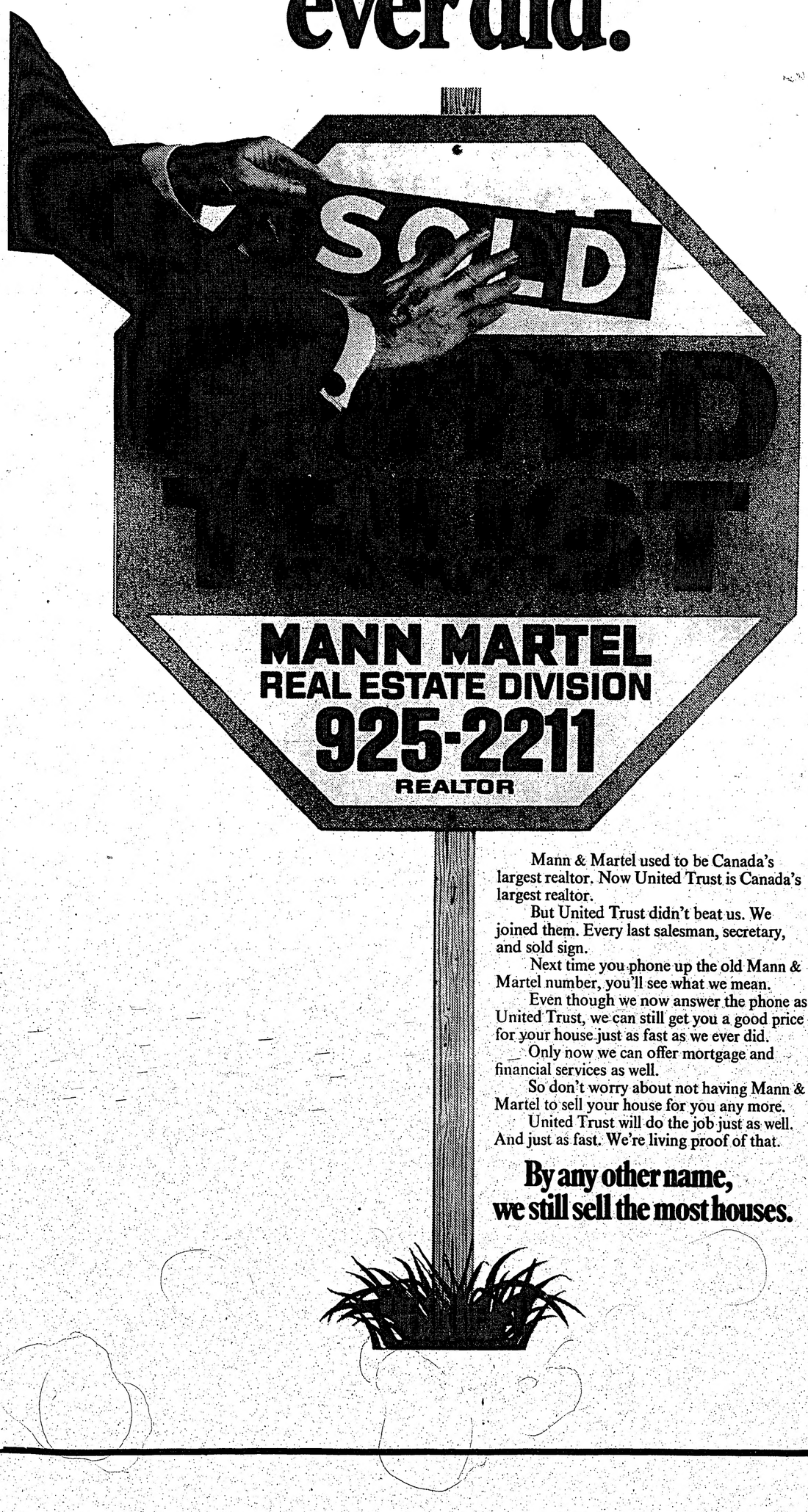

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So don't worry about not having Mann & Martel to sell your house for you any more.

United Trust will do the job just as well. And just as fast. We're living proof of that.

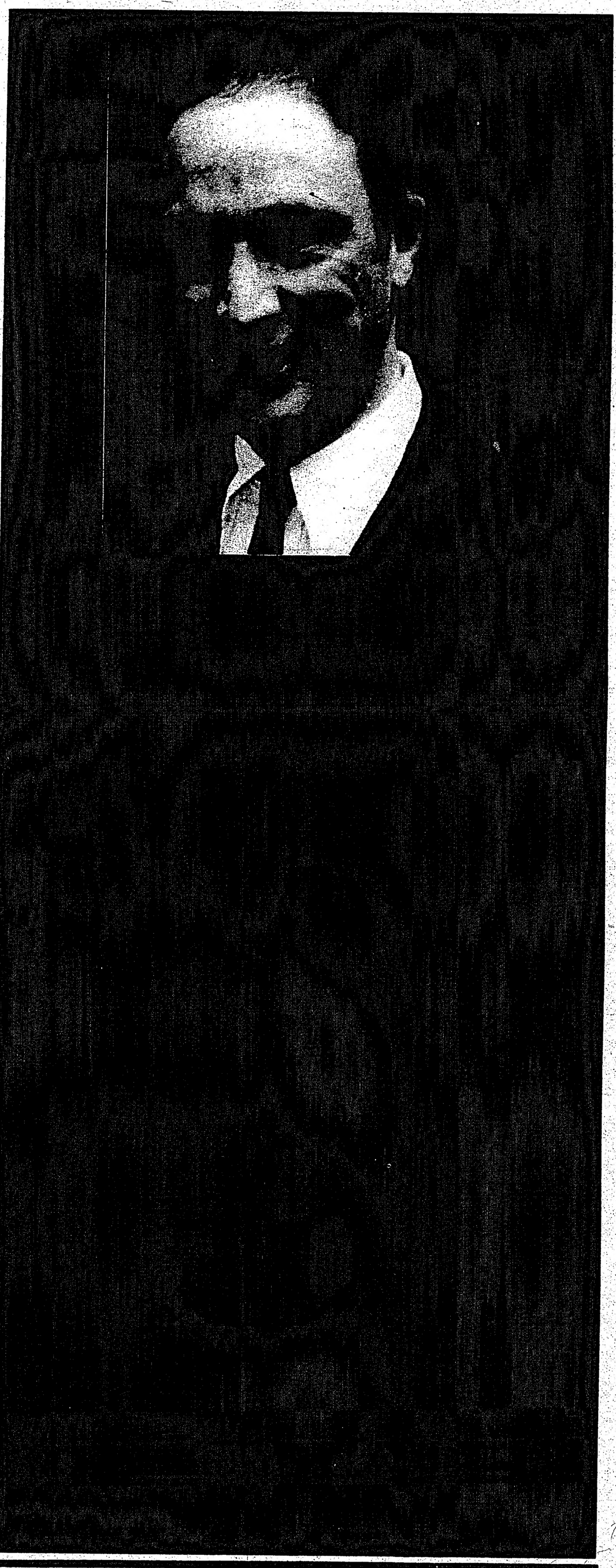
By any other name, we still sell the most houses.

THE CANADIAN JEWISH NEWS

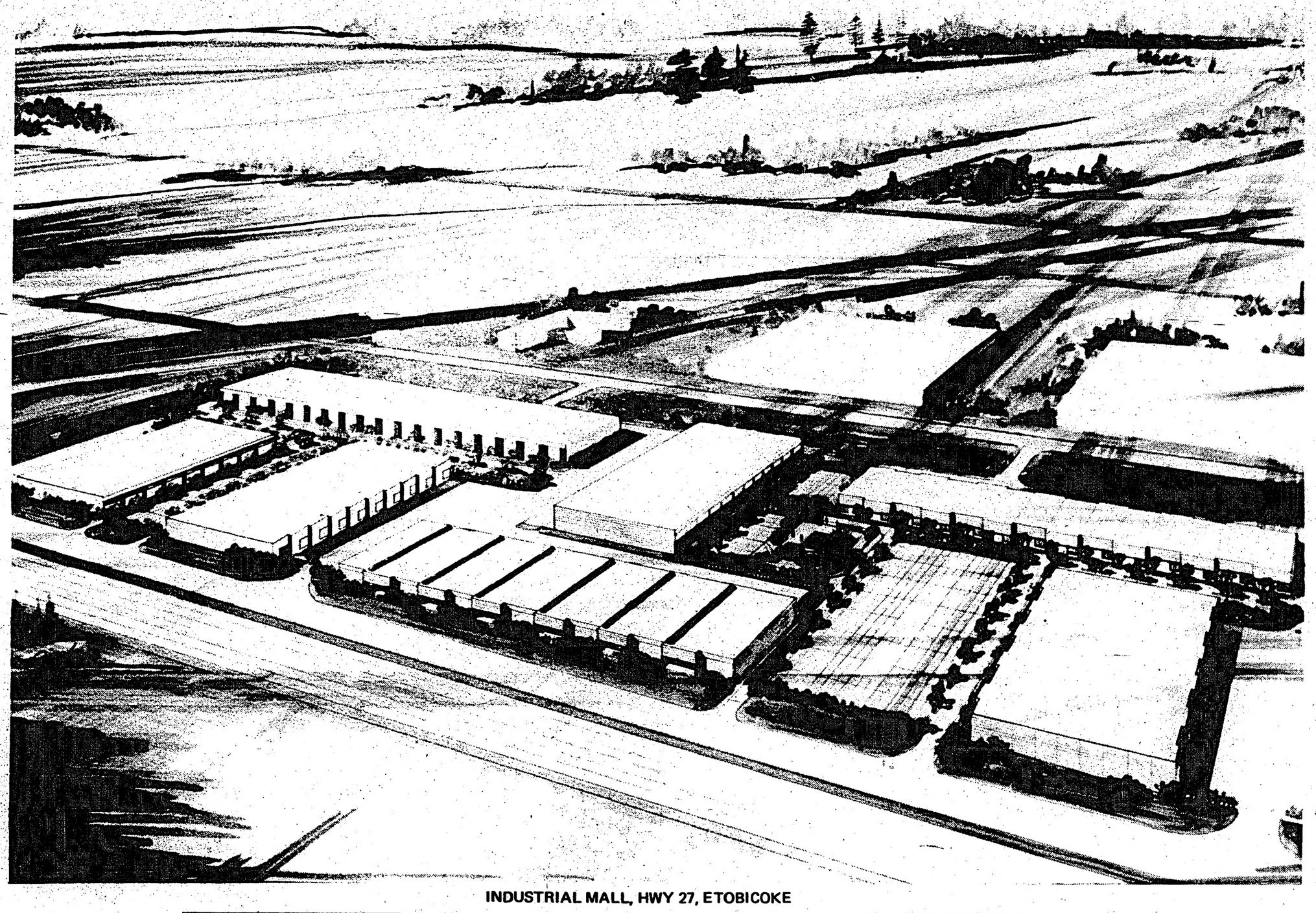
5731

Rosh Hashanah MAGAZINE

NEW YEAR ISSUE ● SECTION II ● SEPTEMBER 30, 1970



". . . And in the seventh month, on the first day of the month , ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing and trumpets unto you . . ."



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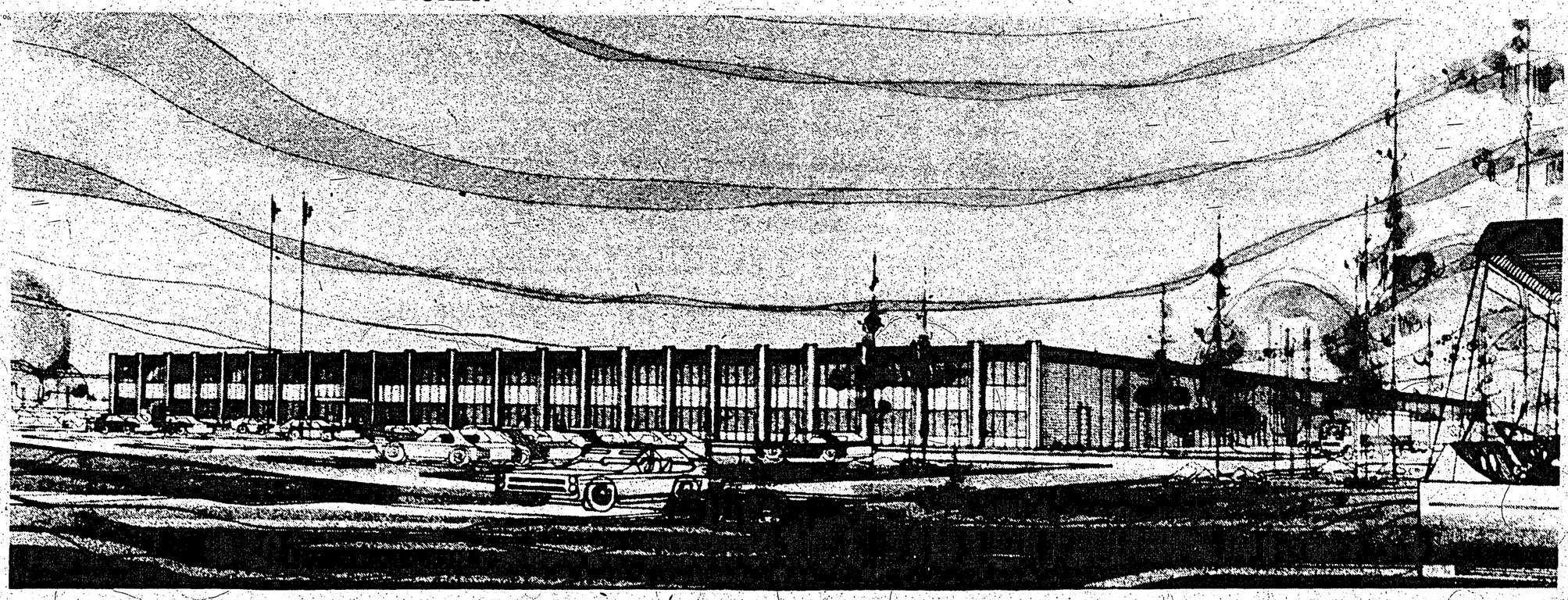

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Profile of an artist

DOROTHY NURENBERGER: IN MEMORIAM

This is the first Rosh Hashanah magazine of The Canadian Jewish News in which the reader will miss the expert editorial touch and artistic contribution of Dorothy C. Nurenberger. Because of her innate modesty, those who have been reading this newspaper since its first issue, January 1, 1960, were not aware of the fact that in every page there was some contribution by our departed founder. She never signed her articles; her byline always a pseudonym. Ever her popular column, Ruthie, carried a nom-de-plume. For, despite her exceptional writing talent, her mastery of the American language, she had refused to consider herself a writer. For almost eleven years she had worked diligently -- sometimes 36 hours without interruption -- to put the paper to bed. Yet she would say, "I am only helping out till a professional will be engaged to take my place."

* * *

Unfortunately there is no professional who could take her place: no one can ever replace an artist. And Dorothy was, first and last, an artist. Into this matter-of-fact-atmosphere of newspaper production she arrived with the soul of a musician, a dedicated pianist. When she had to edit copy, she would read it aloud in order to listen to the music of the words.

* * *

I recall one evening. Already she was very ill and suffered unbearable physical pain: she sat down at the piano and played Beethoven, whom we both loved. Despite torture, she continued playing. I said to her: is it because only a deaf artist could hear your inner voice? She smiled. . .At that moment I must have understood the soul of an artist.

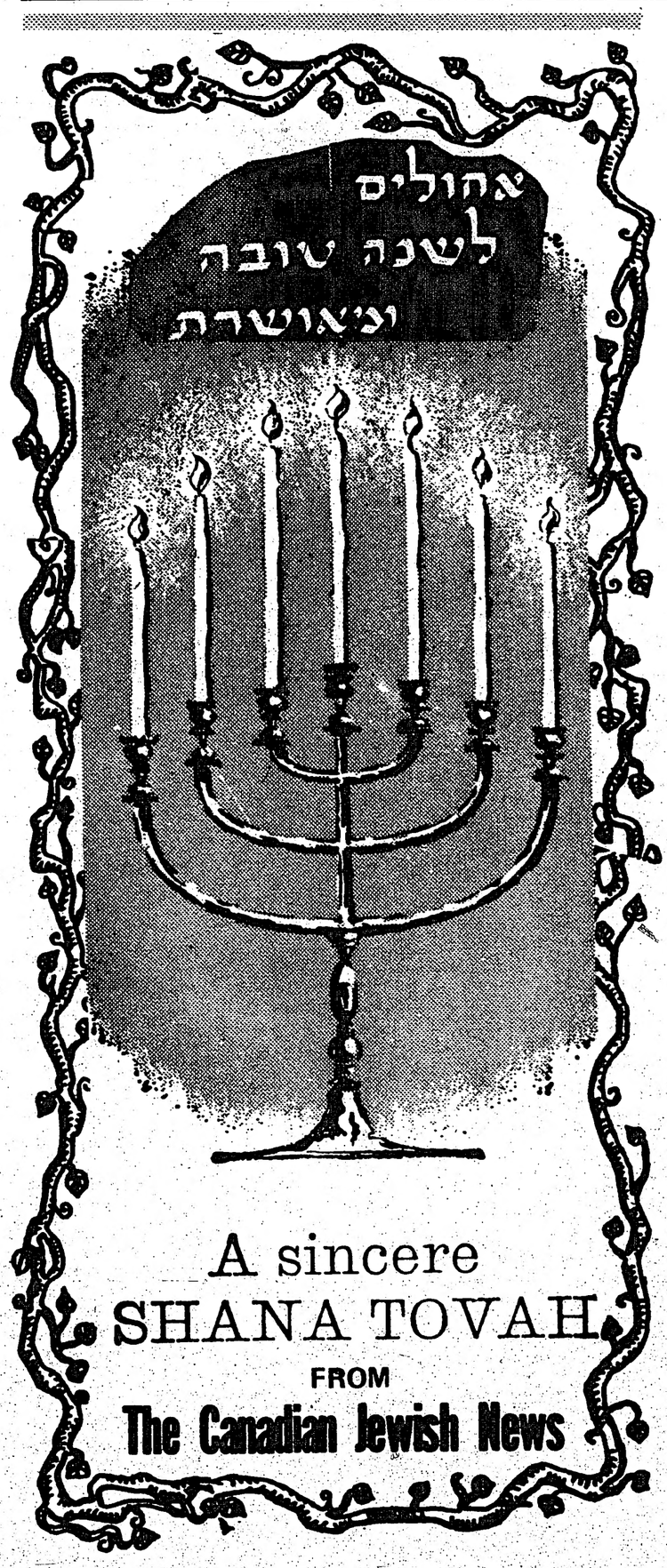
* * *

She was a typical, old fashioned Jewish mother despite her dedication to art and letters. At home in the artistic circles of New York, she never forgot her Jewish Torah background. Her children had to go to Hebrew Day Schools, had to know Hebrew, respect Shabbat and Kashrut; had to see Israel. And when they were little, she would never entrust them to a baby sitter. She would do her work while baby sitting for her own children. As an editor, she was a worshipper of clarity and directness; and of the simple, concise American English phrase; as a pianist, she adored classical, eternal music.

* * *

It is too early to evaluate Dorothy's contribution to this newspaper and, indirectly, to Jewish journalism. Those who were privileged to work with her and to love her always will remember: she was a true artist. For the world at large, for her people, for her family she had only understanding, compassion and that inimitable, never-to-be-forgotten sweet smile.

M.J.N.



A sincere
SHANA TOVAH
FROM
The Canadian Jewish News

THE HEBREW CALENDAR YEAR -WHAT IS IT8

On an early summer morning more than 2000 years ago, two men hurried across the hills of Judea towards the holy city of Jerusalem.

There was a sense of urgency in their step, for they were eager to tell the Sanhedrin that they had sighted the sliver of the New Moon. Upon hearing their report, the Court would declare that this was, indeed, the first day of the month of Tishri, and therefore Rosh Hashana, the beginning of the New Year.

Reporting the renewal of the Moon was a monthly occurrence, for the Hebrew calendar is based on a Lunar Year, a Moon Year. Even today, when the beginning of each Hebrew month is no longer determined by personal observation of the moon, but by precise mathematical calculations developed in Talmudic times by Hillel II (about 360 C.E.), the Hebrew calendar is still essentially a Moon Year. Which explains its uniqueness. The Hebrew Year. Unlike other lunar calendars, the Jewish calendar is also importantly "tied" to the Sun. According to the Holy Bible, Passover must be observed in the Spring, Shavuot (Pentecost) when the fruits begin to ripen, and Sukkot (Tabernacles) at harvest time. The seasons, of course, are determined not by the Moon but by the Earth's relationship to the Sun.

Thus, a strict lunar calendar would have presented the following problem: The lunar month consists of approximately 29-1/2 days. Thus a series of 29-day and 30-day months add up to 354 days for the Lunar Year. Since this is some 11 days shorter than the Solar Year's 365 (see diagram below), after only 3 years a Spring month could slip back 33 days and fall in the Winter. Therefore, a system was devised which periodically added a whole month to the end of the year, a second Adar, to "catch up" with the Sun. Such "leap years" were calculated to occur 7 times in a 19-year cycle -- the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years.

Dating of the Hebrew years is traditionally based on the number of years since the Creation of the World. This coming year will be 5731.

The Festivals. The major Jewish holidays are usually observed for one day in Israel and two days outside of the Holy Land. The only exception is Rosh Hashana the New Year, which is observed two days in Israe also. This practice originated in the days when Rosl Hodesh, the first of the montl was determined by sighting of the New Moon. Since mos of these holidays occur on o after the 6th day of the month there was ample time to notify Jewish communities i Palestine the exact day th month began, and they coul observe the festival on it appropriate date. Distan communities outside the Hol Land however, not knowin whether the preceding mont was 29 or 30 days long, observed the holiday for tw days to be certain that a least one of the days wa the correct date. But Ros Hashana, which falls on th first of the month, was ob served two days even in Pal estine. Today, although Hillel's calendar is precise an correct, most Jews outsid of Israel still observe th holidays as in the old tradition.

The Months. In Biblica times, the months had n names, merely "the firs month", "the second month' etc. Only after their retur from Babylonian captivit (about 450 B.C.E.) did th Jews adopt names for th months: Nisan, Iyar, etc. (see chart above). Each sig of the Zodiac (Mazal, i Hebrew) represents a spir itual element that affects th nature of events in its as signed month. Tishri' scales, for example, sugges the Days of Judgement durin the High Holy Days.

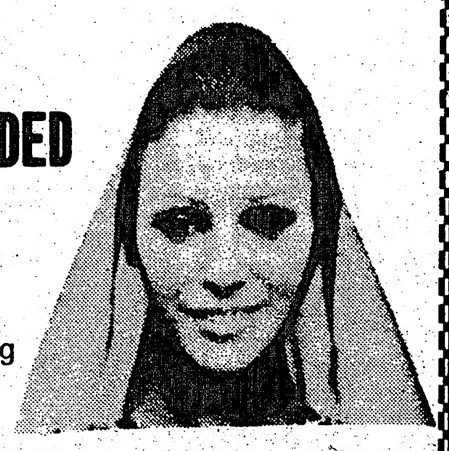
The Week. The days of th Jewish week also have n names, just "the first day' (Sunday), "the second day' (Monday), etc. The sevent day is the Sabbath, the Da of Rest (Genesis II,2).

The Day. The Jewish da begins at sunset and is com pleted at the following sun set, for the Bible says (Gen esis I,5): "And there wa evening, and there was mor ning, one day."

Based on story publishe by Barton's

GOD ONCE COMMANDED US

by Lea Goldberg



God once commanded us to stand strong
under the terrible tree of life.
And in the black wind of the years we stood,
stricken with expectation—
perhaps the fruit would fall at our feet.

But nothing happened.
And on the day of secret reckoning
between him and us
we saw a twisted landscape, brown leaves
falling;
and a wind still glowing.

Then said a Voice : this is your day of freedom
this is everything. And this is good.

Now towards the flame of cutting cold.
I take alone
a few steps only,
until I reach that lantern flickering
at the street corner.

Translated by Robert Friend

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Special Supplement: ROSH HASHANA 5731

Strange adventures of a rabbi

BECAUSE OF KADDISH

by Abraham Rose

A JCNS EXCLUSIVE

There are events in our lives which occurred many years ago that can never be forgotten. They stand out like rocks on the seashore.

One day a woman short, stout and swarthy, one of the type of Jewish women then living in East London, came to see me. Her husband was the manager of a public house and she helped him to run it. They had an assistant who saw to the decorum and respectability of the place. The public house was open for two hours during the day, and in the evenings until tne. The customers were in the main manual workers who spent their leisure house drinking, playing darts, and community singing. Her husband received a monthly salary together with a three-room flat above the business.

"My husband and I", she explained, "have been married for more than 40 years. He served in the British Army in India in the First World War and knew Lord Beden-Powell, the founder of the Scouts movement. We have a married son and daughter", she continued. "My son has a family and he will shortly celebrate the bar mitzvah of his elder son. They are married to Jews, and they keep Jewish homes. But I am not married to a Jew. I have therefore come to you, the Rav of the congregation, to advise me what steps to take to make my husband a Jew".

It was not unusual for two young people to come to interview me about conversion, but here I was bewildered. "I have no authority to make converts to Judaism," I told her. This authority is vested in the Beth Din that sits in East London. I don't know for certain," I continued, "whether I have the authority even to prepare converts to their studies to pass the requisite examination.

"Besides, I am not fully conversant with the whole affair. Apparently your husband is nearly seventy and your children have already grown up. Your son must be at least 40 and your daughter 30; in that case, what would you gain by your husband's conversion? How many more years do you think he will live? If all this time he has not made the effort, why bother now?"

"You have touched on the weak point", she replied. "That is the very reason why I came to you. In two years' time, perhaps less, my husband will retire and live on his pension. He may not live long after his retirement, as he is not well. This fact drove me to take steps to make him into a Jew immediately, not so much for myself as for my son.

"My son has become a member of an Orthodox congregation in London, and mixes in religious Jewish circles. If -- God forbid -- my husband should die before he has become a Jew, my son would never forgive us. He wants to say kaddish on his father's death. My son has Jewish friends who will want to comfort him in his days of mourning. He doesn't want to be shamed when they learn that his father was a non-Jew and there are no prayers, no Kaddish and no mourning".

This reason for conversion appeared strange to me. Generally, it is a question of infatuation. A young man and a young woman of two different religions meet, become friendly, fall in love and decide to get married. In order not to cut themselves off from both families, the weaker character gives up his or her loose religious connections and is prepared to accept the other's religion. The Beth Din does not look favorably on these mixed marriages, and sets up many obstacles to prevent the union. Sometimes it succeeds, sometimes not. There is, of course, conversion which stems from a deep conviction that the Jewish religion is the only true one; despite this, even righteous proselytes are not accepted with open arms by the Beth Din. In short, the Beth Din does not encourage proselytisation.

Bearing all this in mind, how would the Beth Din look upon a conversion made for the purpose of gratifying a son's wish to say kaddish? The woman was, however, much in earnest so I promised I would call at their home and discuss the matter with her husband.

Torah mantle: silver and gold embroidery on velvet; Central Europe, 19th century, Israel Museum, Jerusalem.

I found the public house on the main road, opposite a bus stop at the junction of two streets. I rang the bell, and the woman opened the door of the flat. She introduced me to her husband, and when I looked at him I could not help marvelling at two such different types. The woman, as I have previously described her, was so Jewish in appearance, and the man was so Gentile. He was tall, erect, sharp-nosed, red-faced, and clean shaven. Such a facially mixed marriage, I thought, I had not seen for a long time.

I asked him if he wished to embrace Judaism. He replied yes. Why? I asked. He explained his reasons. From the day he had married his wife he had become influenced by the home life and the special atmosphere she had introduced. All the food was tasty, especially on Friday night. The whole atmosphere was transformed. Candles were lit, the table covered with a white tablecloth, a lavish meal was prepared. It began with fried fish, followed by soup and chicken, finishing with dessert made from fruit in season. The Friday night atmosphere was festive. She had introduced a Jewish spirit into the home, and every week he looked forward to the Friday evening spirit. Their children, too, had been influenced by his wife; proof of this was that both had married Jews.

"I am proud of my son and daughter," he added, "and I love my grandchildren. My son wants me to become a Jew so that he can acquire a Jewish father, and without conversion that is not possible. I am therefore prepared to fulfil the obligations of conversion in order to be recognized as a Jew. My son wants this, and that's the chief thing".

In his conversation he used many Jewish words, Yiddish expressions, as if to show off his knowledge of Judaism. Most of these words were slang, and a few were those one does not use in polite company. As far as he was concerned they were permissible, as he had heard them all from his wife during their married life.

When he asked me, "What does Judaism demand of the convert?" I replied that he must acquire a knowledge of the Hebrew prayers, i.e. read them, observe the Jewish religion, and join a Jewish congregation. A convert also has to undergo immersion, and it is impossible to become a Jew in an instant. Every would-be convert must pass an examination before he is accepted. I did not mention the matter of circumcision; sufficient unto the day is the evil thereof, I thought to myself. "Good", he said. "I am prepared to receive lessons. You teach me". What could I say? So I agreed to give him one lesson a week.

I have been a teacher almost all my life. my father too, was a teacher of Hebrew, and I remember when only 9 years old helping him with his private pupils. But a pupil of 70 I had never had. They say that printed letters are enlightening letters; but the Hebrew letters that my pupil saw only confused him. In no shape or form could he pick up their names and their pronunciation. To teach a man well

(cont. on page 31)

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A true story

THE CHOSEN ONE

A JCNS EXCLUSIVE

by Janina Martinko

My mother was the eldest of four sisters. Between June and October, 1942, three of them, including my mother, died.

Regina, the last, and the only one to die in her own bed, was paralysed down one side of her body. On October 28, 1942, during the Cracow Ghetto's second and most savage, "resettlement" action she lost her mother and sister, Anna. On learning that her 70-year-old mother had been hustled into the transport while crossing the street, and that her sister had been dragged out of the cellar where her husband had hidden her, she suffered another stroke.

She lay on the narrow, iron bed gradually losing all power of movement, speech and consciousness. Her body grew so thin and emanciated that, if it had not been for the kard head against the white pillow, one would have thought the bed empty. My brother and I were the only close relatives she had left. But her glazed eyes no longer saw us; her numbed mind no longer recognized us. The woman doctor whom we called in to her seemed to me singularly indifferent, almost callous. A short, thick-set woman, mannish in appearance, blunt in speech. She examined Regina with meticulous care, however. She then addressed herself to me.

"How old are you?" "Twelve," I replied. "Are you her daughter?" "No, niece". "There is nothing I can do for her; she is beyond help. Let her die in peace".

She looked me full in the face, her small, shrewed eyes holding mine, and said: "Ah, she is one of the chosen few. To die in one's own bed, oblivious of the misery and heartbreak around one, is a luxury and a privilege accorded to very few. Would you have me get her well enough to make it to the gas chamber?"

Suddenly I felt a searing pain in my breast; I shocked, I spluttered, I gasped for breath to spit out, "No". The doctor picked up her bag and left.

Regina was the very last link with a world and a way of life that would never again be ours. As long as she lived, an adult, we remained a family. We could not let her die without any resistance.

We had very few personal belongings left that were of any value. There was a good pair of sheets on my grandmother's bed -- she no longer needed them. They were of fine quality homespun linen and had a pair of pillowcases, with handembroidered, scalloped borders, to match. I folded them up neatly, military fashion, and made for the barded-wire tracery, on one side of which was the Jewish thoroughfare. On the other was the Aryan pavement.

Every child smuggler knew the precise spot in which the wire had been cut. It was a murky, dark November day; the street was deserted. Gingerly I drew the wires apart and slid out. Standing, now, on the pavement, I pulled them to, in compliance with the unspoken, unwritten smugglers' code of honor.

I sold my wares on the black market. The buyer, a petite bourgeoise, drove a hard bargain and so did I. We enjoyed the haggling. Having disposed of the sheets, I wanted to buy some rare delicacy, some delicious morsel for Regina. I walked up and down the food section of the market, carefully examining the fresh fruit stalls. On one of them I spotted a small, round wicker basket, lined with a snow-white dozen fresh lemons glistened palely. I let my gaze feast on them. Timidly I put out my hand and lightly, with the very tips of my fingers, touched one. The vendor's eyes were riveted to my hand.

I picked out my lemon and paid for it. I had not seen a lemon since the outbreak of the war. Its cool, pitted peel made my fingers tingle with pleasure. Its delicately tangy fragrance was intoxicating. It came, I thought, from a country where people were free and unafraid; were oranges and lemons ripened slowly under the sun's hot breath. I put it in my pocket and started on my return journey to the ghetto.

Regina was lying on her back, her eyes closed. The room was silent except for the sound of her breathing, which came and went in short, shrill whistles. Gently I took hold of her transparent, inert hand and said, "look what I have brought you". I tried to close her fingers around the lemon, but they were both too rigid and too weak. . .

I prepared a small jug of lemonade for her, taking great care not to lose a drop of the precious liquid which the fruit yielded under the pressure of my fingers.

That evening, when my brother came home from work, we tenderly lifted her up in her bed. He held her up, her head cradled in the crook of his arm, while I spooned up the liquid and carried it to her lips. Most of it dribbled down her chin and fell in thick, opaque tears onto the towel.

When we woke up on the morning of November 11, exactly a fortnight after the deportation of her mother and sister, Regina was dead. She had died in the night while we were asleep. I looked at the long, wasted corpse, the grey, pain-scarred face and I remembered the doctor's words: "She is one of the chosen few. . ."

I filled a glass with water, as I had seen my grandmother do, and placed it on her bedside table, so that her soul might lave itself and appear cleansed before its Creator.

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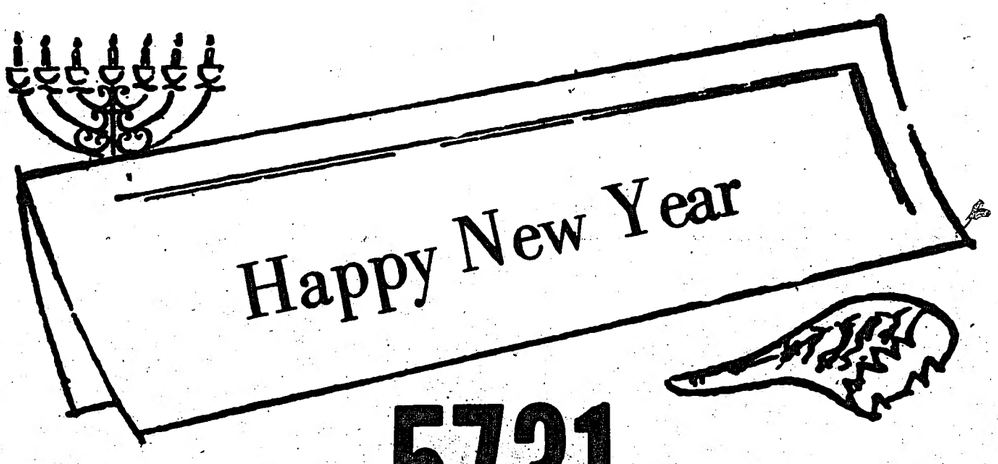

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PRAY, DON'T FEED THE ANIMALS

A JCNS EXCLUSIVE

by Chaim Bermant

I took my family to Israel this summer and they enjoyed everything except Shul.

"No", said my older daughter emphatically, "I didn't like Shul".

"No, nor did I", chirped in her younger sister. "I didn't like Shul".

Shul in Israel is brief, brisk and business-like. They start early and finish early. There is no chummy chit-chat during service, no prolonged hand-pumping after, and no kiddush.

"Not even a biscuit", said my older daughter in disgust.

"Not even a biscuit", echoed her younger sister.

There was once a lament in this page from a mother who couldn't get her children to Shul. I can't keep mine away from it. My daughters aged six and three have become hooked on Shul and I fear that my son, who is not yet two, is showing symptoms of the same propensity. Many a Shabbat with the rain pouring and the wind blustering, when I had hoped for a morning in bed, I would find them by my bed-side in Wellington boots, and plastic macs and storm-hats, waiting impatiently to be taken to Shul.

What goodness, you may think; what spirituality; what inherent piety! I do not wish to speak ill of my own daughters, but I must confess that they have an ulterior motive - NOSH.

Both my wife and I have tried to instruct them to the contrary but nothing we have said will convince our children that Shul is anything other than a place where the old come to chat and the young to chew. They are fed from the moment they arrive to the moment they leave and identify different congregants not by their name or appearance, but by their offerings. Thus there is the Spangle man, and Mint Humbugs, and Pontefract Cakes, and Walnut Whirl. There is also a gentleman they assidiously avoid and who, I have since learned, gave them cough drops.

These individuals mostly come with a sweet or two in their pocket, but there is one among them whome the children call Santa Claus, who arrives with his tallith-bag laden with sweets and chocolates and all sorts of allsorts and munchies and crunchies and schwanchies, and children buzz round him like bees round a honey-pot. I warn the girls that they may only have one sweet, and they both assure me, with eyes large and earnest, that they take only one, but whatever it is, it must be everlasting, for their jaws grind and their cheeks bulge the whole morning.

I suppose if it was merely a matter of sweets the problem would be within containable limits, but there is often a kiddush in Shul, and sometimes a kiddush after the kiddish in some private house and then, when one finally staggers home one may find that friends have dropped by to say "Good Shabbos" and one has a kiddush again. It's usually about two before we sit down for lunch with the girls looking white, bilious and contrite, unable to eat a thing, and their mother casting murderous glances in my direction, as if it was all my fault.

She wouldn't mind, she insists, if she hadn't spent the entire morning preparing lunch.

Don't prepare lunch, I suggested. And one Shabbat she didn't, and punkt that Shabbat Santa Claus was away, and there was no kiddush, public or private, and the children came home glum-faced, fretful and ravenous.

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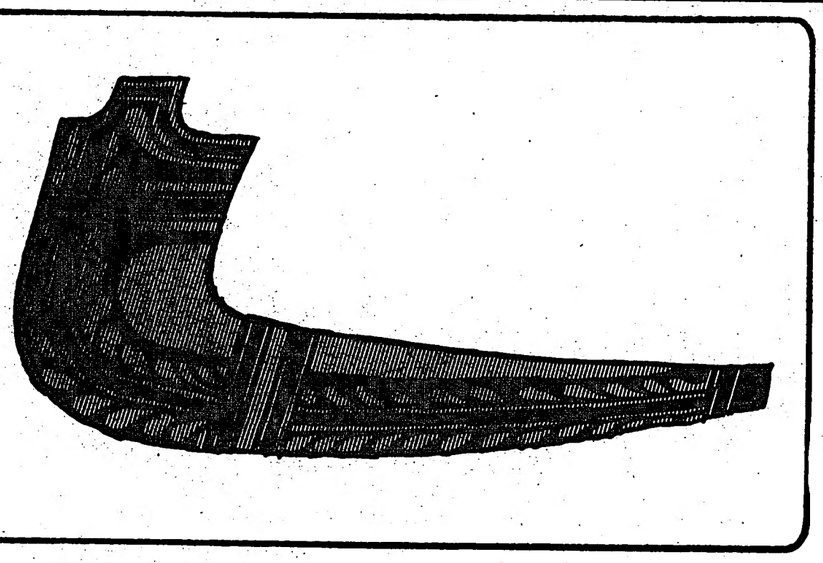

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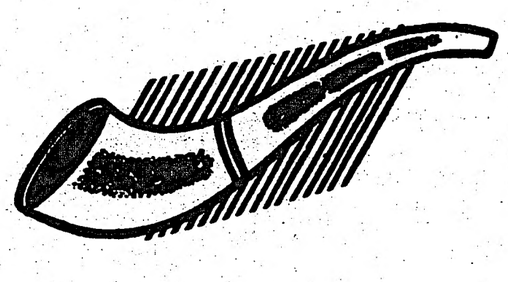

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Great moments of history

JERUSALEM UNDER SIEGE

by Barnet Litvinoff

A JCNS EXCLUSIVE

MEA SHEARIM

It is as fascinating to ponder on the rivalries of great cities as it is of powerful men. Belonging though they may to the same State, in times of stress they reveal conflicting qualities rooted in their cultural disparity and outwardly manifested in their atmosphere and the very deportment of their citizens.

Part of the immense tragedy of Leningrad during the war against Hitler was its sense of being disparaged, distrusted and then abandoned by Moscow. Toronto looks at Montreal with a diffidence that is wholeheartedly reciprocated, thus casting a shadow over the entire concept of a Canadian nationality. Melbourne sees Sydney with jealous eyes, like a sister resentful of her brother's masculine attributes. So it has been in some measure with Jerusalem and Tel Aviv.

On November 29, 1947, the day the UN declared for an independent Jewish State, the two cities were worlds apart in outlook, aspiration and composition. It has taken more than 20 years of freedom, and the final convulsion of the Six-Day War, to learn to regard the two as being inhabited by the same kind of people.

And they might well have been separated till this day, were it not for Operation Nachshon, the most decisive national gesture of the unofficial Jewish Government in the twilight of the Mandate. In the most literal sense of an overworked word, this marked the breakthrough to Zion.

They were days of anguish for the citizens of Jerusalem. While their fellow Jews in Tel Aviv had the sea to link them with the world and friends far away, they were imprisoned within the contours of the Judean hills, and their only neighbor was the enemy.

Tel Aviv was homogeneously Jewish, unquestionably the heart of the formative State, commercially pre-eminent in the Yishuv, the seat of unopposed Zionist authority. Jerusalem was a corpus separatum, to be internationalized according to the UN plan, due to be ruled by a non-Jewish, non-Arab Governor, a settlement of civil servants and one-man businesses, outside the mainstream of secular redemption.

Tel Aviv was well-organized and well-fed; Jerusalem existed on short commons, a society divided into its Jewish and Arab counterparts, at odds within itself because of its religious pacifists who were anti-Zionist, its liberal scholars who opposed statehood. It was separated as nowhere else into Sephardim and Askenazim, and each was jealous for his own petty vested interest.

Arabs in the New City, Jews in the Old, neutralist Christians everywhere, these were complications enough, but Jerusalem had in addition students and scholars of the yeshivot and the Hebrew University who were non-Palestinian and non-combatant. And there they were all conglomerated in a jungle of wirding streets and alleys, most of which concealed a mosque or a synagogue or a church and looked out in some other building enjoying the extra-territorial protection of a government in Europe.

Forty-three miles from Tel Aviv along the only road from the coast that had to be Jerusalem's lifeline, this place contained one-sixth of the total Jewish population of the Yishuv, something in the neighborhood of a hundred thousand people.

To reach Jerusalem along that lifeline implied a readiness to die, for Arab guerrillas bestrode the Jaffa road at several points. No one in those early days could predict which way the more formidable Arab Legion would move. Many Hagana leaders therefore wondered whether the place was worth dying for. Their plan after November 29 was to hold what the Jews already possessed, and to keep the highways open to outlying settlements on the Zionist frontier.

Jerusalem was not the Zionist frontier; what if they deployed valuable forces to secure the Holy City and as a result had to sacrifice Eastern Galilee, or failed to hold the main road to Haifa? And for another six months or so the British Army would remain in Palestine. Relations between General Cunningham's troops and the Jews were strained everywhere, but in Jerusalem they were at their worst.

Within one week of the United Nations resolution, 160 people were killed in Jerusalem: except for nine Britons, Arabs and Jews in about equal numbers. The streets emptied by day; water, always scarce, was reduced to a trickle when the Arabs captured two of the four pumping stations supplying the city.

Kerosene, the normal cooking fuel, began to disappear, as did vegetables and flour. Toilets remained unflushed, public transport hardly existed, doors were stripped from their houses by looters and used as fuel for cooking in back gardens, and after the winter rains, Jerusalem turned into a mockery of the message it spelt, for the Word of the Lord in Zion was smothered by a desperate cry for help. But the one solution its Jewish citizens never contemplated was surrender.

Jerusalem now belongs to Israel very largely because Ben-Gurion would not hear of postponing the issue of the Holy City, no matter the cost. He appointed Dov Joseph, the Montreal-born Jewish Agency lawyer, to be its Governor, with absolute powers in all civilian affairs, while the Hagana commander was David Shaltiel.

A true professional trained in the Foreign Legion, Shaltiel felt he was trying to defend the indefensible. Some of his best men were miles away in the kibbutz garisons to the north and south, while his strength within the city was dangerously dependent on men and women only recently called to the colors; and when he spoke to Irgun and Stern he had to put his kid gloves on.

March, 1948: a bare fortnight's stock of food remained

(cont. on page 30)

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New Year Greetings to the Jewish Community

THE FILM MAKERS

A JCNS EXCLUSIVE

by David Lewin

It has never seemed to me that the first question to ask on meeting someone for the first time is "What's your religion?" In the same way that I am not concerned with the color of a man's skin, but only with his ability and the fact that he should be afforded on equal opportunity with anyone else.

A joke current in the film industry at one time went like this: "To be a Hungarian is not enough. You also need talent". That, of course, was said in the days when it appeared that the Hungarian and other middle-European nationalities dominated the British and American film scene.

So when I came to write about the place of Jews in the film industry, I do so on the basis of their talent and not just because they are Jews.

The film industry in this country on its creative and interpretive sides, as opposed to the purely commercial, had had a fleeting and almost strangely casual relationship with Jews.

Only two really major names stand out, and they are Sir Michael Balcon, who created and ran Ealing Studios for many years and with much success and Sir Alexander Korda, who was unique in so many of the things he did.

Apart from the fact that he was born in Hungary, he also contrived to live as and a mostic and on his death was immediately embraced by three religions -- the Jewish, the Church of England and the Roman Catholic (the last-named on the ground that, had he expressed a preference during his life, as Graham Greene put it, he would have chosen Catholic).

There are, of course, notable Jews who are individual producers, or who make a series of films, but none with the prestige or continuing power that Balcon or Korda had for years.

Today there is John Woolf, who made "Oliver", and a series of highly successful pictures before that, and whose father was C. M. Woolf, one of the pioneers on the distribution side of films.

There is David Deutsch, who is a producer and whose father created the Odeon Cinema chain. There are directors like Clove Donner and script-writers like Wolf Mankowitz.

But until quite recently on the creative side of the two largest film companies, Rank and ABPC, there are not one Jew in a prominent position.

This has been changed somewhat with the arrival on the scene of Bernard Delfont (who comes from the theater) to take up the job of chairman and chief executive of ABPC. Interestingly enough, one of his first edicts was to remove the invidious question asked by the previous owners of the company of all prospective employees: "What is your religion and place of birth?"

I think it may well have been that ABPC employed a Jew or two, but their presence did not loom, very large in the company's life.

The same applies to the Rank Organization.

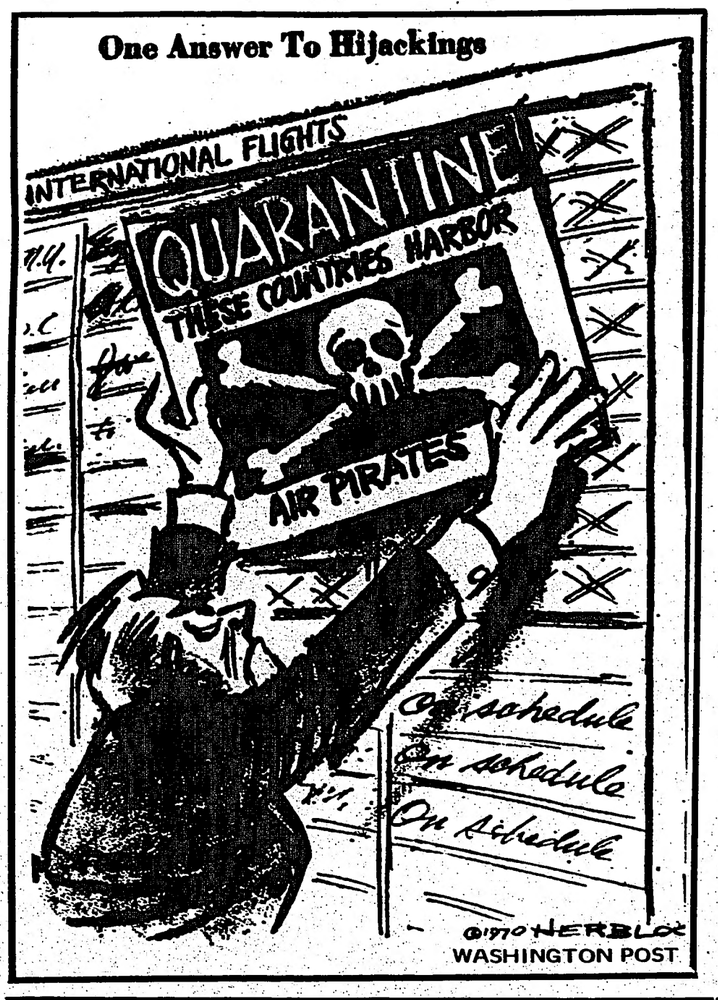
It was an Italian -- and a non-Jewish Italian at that -- who made perhaps the most interesting point about producers.

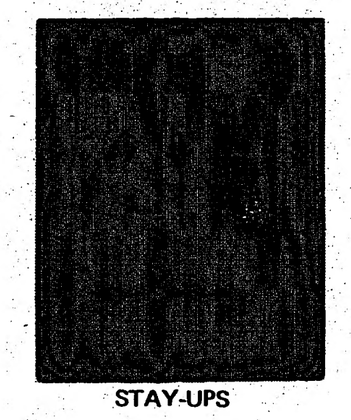
Carlo Ponti was talking to me about making pictures, and he is a fair expert, since he has made them in post countries in the world. What he said was this:

"There are a lot of people who call themselves producers, but what they make are

(cont. on page 21)

One Answer To Hijackings

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Pages from Quebec History

JEWS IN NEW FRANCE

by Arthur A. Chiel

France, under King Francis I, had begun her exploration of North America in 1524, with an expedition under Giovanni Verrazano and Jacques Cartier. A decade later, Cartier set out again from France to explore for the Northwest Passage from the Atlantic to the Pacific. He failed in this goal, but on this second voyage, in 1534, he staked France's claim to Canada. Cartier made a third expedition, in 1541, for the purpose of discovering gold. Returning to France with samples of Canadian minerals, these proved, on test, to be worthless rock. Official French effort in Canada became dormant. For the most part, it remained for private entrepreneurs to send out fur trading and fishing expeditions across the Atlantic in the years ahead. Modest and unproductive attempts under royal auspices were made by Henry II (1547–59) and Henry III (1574–89).

At last, Henry IV, who came to the French throne in 1594, successfully put an end to the protracted, bloody Wars of Religion between the Catholics and the Huguenots, a struggle which had rent France apart, socially and economically. In due course, the new monarch turned his attention to colonizing possibilities across the Atlantic. Fired by his envy of Spanish successes in America, Henry IV was ambitious for a great empire on two continents. The beginning of a series of French colonizing expeditions was begun, the first in 1598, a second in 1600. It was the third undertaking, begun in 1603, carefully explored and planned over several voyages, with Samuel de Champlain as the guiding light, which led to the establishment of the permanent colony at Port Royal, Acadia, in 1605, on the Bay of Fundy.

I

It was noon, on the 27th of July, 1606, when the ship *Jonas*, passed the rocky gateway of Port Royal Basin. Among the Frenchmen on board, accompanying the Seigneur de Poutrincourt and Samuel de Champlain, colonizers of New France, was Marc Lescarbot. It was Lescarbot who, a few years later, would write his *Histoire de la Nouvelle France*, the best, earliest record of settlement in North America.

Of Lescarbot's antecedents very little is known. Talented writer though he was, Lescarbot chose to veil from scrutiny the years of his childhood and youth. It is known that he was born about 1570 in the provincial town of Vervins; that he received a cultured upbringing is evident from his writings which reveal a wide-ranging knowledge of Latin, Greek and Hebrew sources. It is known, too, that he took up law as his profession, in which Lescarbot achieved reasonable success. But somewhere in his mid-thirties the learned *avocat en parlement* became disillusioned with the legal processes of France. In his history he gave vent to his disenchantment when writing of the Indian tribes of New France. He contrasted the utter simplicity of their lives with those of civilized men.

> They have no suits of law, the plague of our lives, in the prosecution of which we must consume our years and our means, and very often not obtain justice, either by the ignorance of the judge, who has had a perverted statement of the case, or by his malice, or by the wickedness of an attorney who sells his client.

Marc Lescarbot was ripe, then, for a change in his existence when his client, the Seigneur de Poutrincourt came forward with a challenging proposal. The Seigneur was planning to make a second voyage across the Atlantic to organize the settlement of Port Royal in Acadia, later Nova Scotia. Why should not Lescarbot join the Seigneur in the expedition. After some reflection Lescarbot agreed, induced by his desire to flee a corrupt France and to examine a new world with his own eyes.

Setting sail on the *Jonas* with Poutrincourt from La Rochelle in May, 1606, Lescarbot arrived two months later at Port Royal, in New France. Unpromising as was Lescarbot's genteel background and delicate appearance, he threw himself enthusiastically into the

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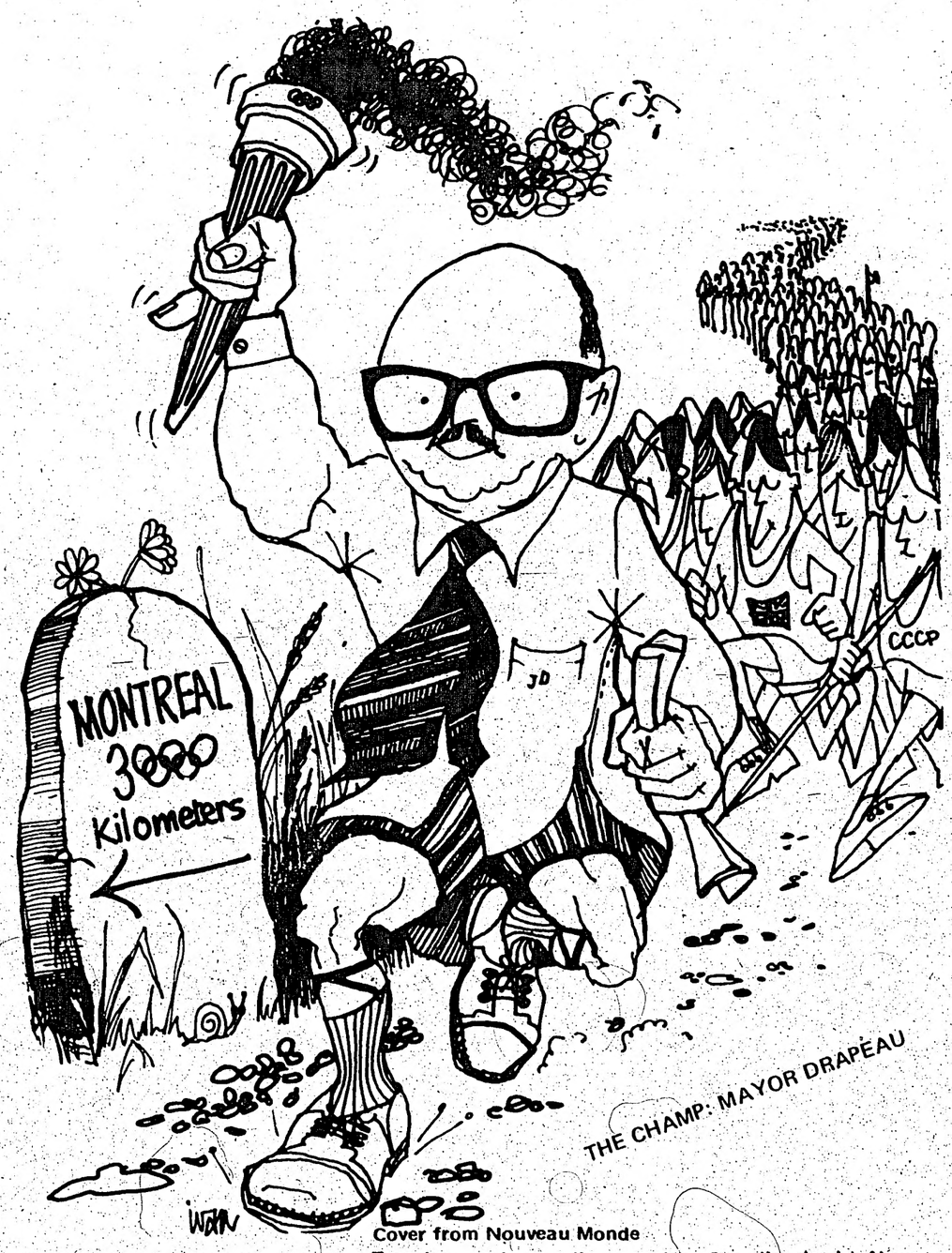

THE CHAMP: MAYOR DRAPEAU

Cover from Nouveau Monde
French magazine published by The Canadian Jewish News

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JEWS IN NEW FRANCE

frontier tasks for the welfare of the new colony. He explored the country diligently, observing the great meadows where the moose grazed freely in large numbers. Lescarbot took vigorous part in farming, sowing crops of wheat, rye and barley. With an horticulturist's devotion, he developed gardens near the fort, plying the hoe late into moonlit nights. No priest among them to carry on the religious guidance of the settlement, Lescarbot accepted the assignment of reading and offering exposition of Scripture texts on Sundays for the spiritual edification of his fellow colonizers.

As if these widely varied functions were not enough to fill his time, the indefatigable Lescarbot spent his evenings reading and writing by candlelight in his room, preparing the material which would later evolve as the *Histoire de la Nouvelle France* in which his intelligence and talent were clearly manifest.

Obviously lifted from the depression which had overcome him before his departure overseas, Marc Lescarbot spent a fruitful twelve months in Nova Scotia environs. Rejuvenated by the pioneering experience, he was prepared to return to France to face up again to the complexities of civilized living. On his return, in the Autumn of 1607, Lescarbot resumed his law practice at Paris, where reparation was made to him by the court for whatever had been the injustice committed against him before sailing for America. It was in 1608, that he determined, at the prompting of his friends, to author an account of the efforts made by the French to explore and colonize the New World. His plan was, after giving a survey of the voyages of Verrazano, Cartier, Villegagnon and Laudonnière from works already published, to present an original narrative of the expeditions of de Monts and de Poutrincourt to Acadia with which region he was now personally familiar. The *Histoire de la Nouvelle France* appeared early in 1609 and the work was accorded a more than favorable reception, for a second edition was brought out in 1611. It was again reissued in 1612.

In his introduction, Lescarbot urges France to colonize the western world "to convert these many thousands of people to God before the end of the world came." After all, argues Lescarbot, is this not the conjecture of early Christians who had calculated that

> as God made this Universe in six days, so that at the end of six thousand years will come the time of rest, when the devil shall be chained, and shall no more lead men astray.

Here Lescarbot bolsters the argument for the Messianic Redemption at the end of four millennia, from the Talmud. He writes:

> This is like the opinions of the disciples and the followers of Elijah, who according to the Talmudist, considered that the duration of the world would be — two thousand years of Chaos, two thousand years of Law, two thousand years of Messiah, and that for our iniquities, which are great, shall be taken away from the said years that which shall be taken away.

Having dealt, in his introduction, with the ultimate ideal for which the French sovereign should sponsor overseas colonization, Lescarbot examines the actual motives for overseas expansion. The most obvious one, he indicates, is the profit motive. How long opera-

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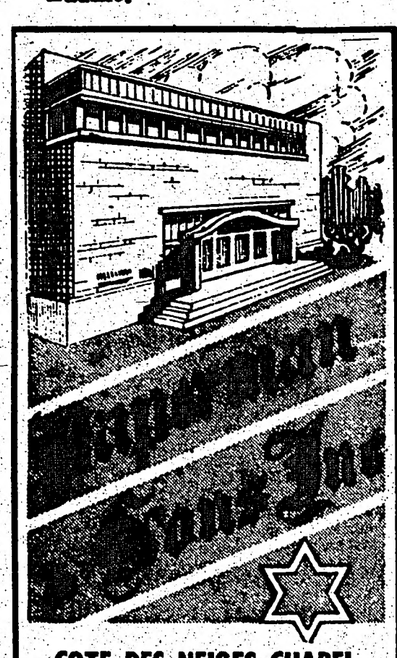
London (JCNS).- Fewer than three out of every hundred (2.6%) of the 5,100 Jews in Bulgaria now speak Ladino, the Judeo-Spanish dialect spoken by Sephardim.

This compares with the 97% of Bulgaria's post-Second World War Jewish population of 50,000 who spoke Ladino.



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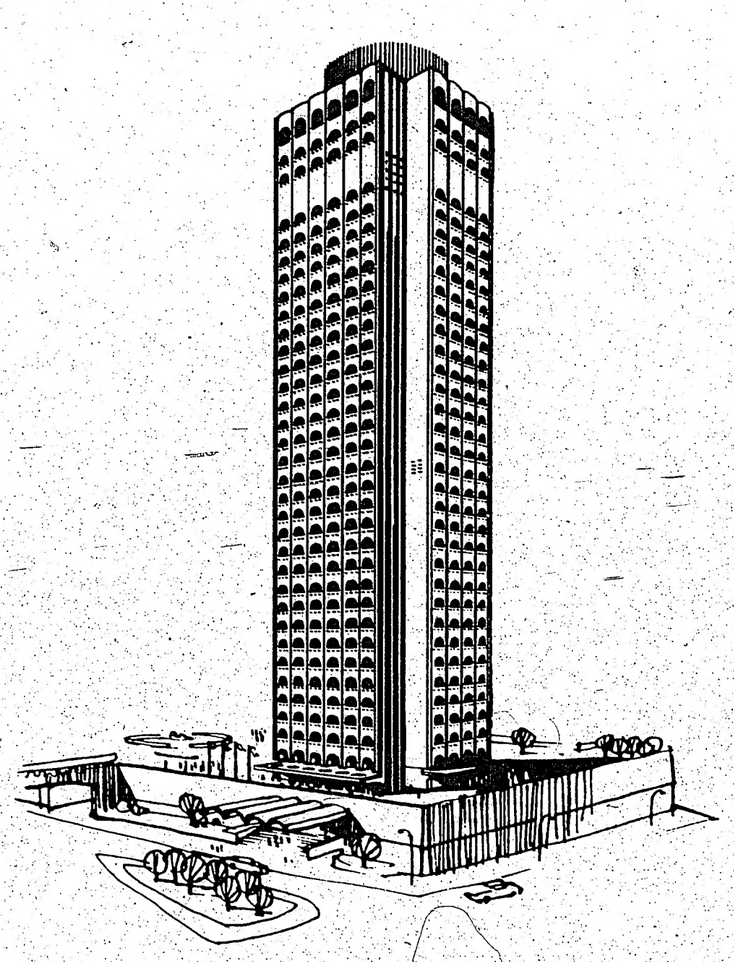

SUPER (HOTEL OF DISTINCTION)

JEWS IN NEW FRANCE

tive had been this stimulus to men can be derived from as ancient a work as that of the Hebrews, the *Wisdom of Solomon*. Writes Lescarbot:

> The author of the book of Wisdom, attributed to Solomon, says that desire of gain has moved the spirit of man to search out the means of going upon the waters, and of building ships, whereby we may cross over the sea, and travel thereon as on a firm road, notwithstanding the depth of the waves and the abysses.

Focusing attention on the ancient seafaring propensity of the French, Lescarbot indulges in some philology, posing the possibility that the very name, *Gaul*, is an early indication of that inclination. Lescarbot proposes that *Gaul* is possibly derived from Semitic sources. "For in the Hebrew and Aramaic tongues *Gallim* signifies Wave, Water, Flood." Lescarbot hastens to point out that his older contemporary, Bodin discounted this philological interpretation "and jeers at Rabbi Samuel who is of the same opinion as ourselves."

Lescarbot next considers the questions as to when and how the New World came to be peopled. Who were the progenitors of the Indian tribes? "Some have made use of certain prophecies and revelations of the Holy Scriptures," writes Lescarbot, "dragged in by the hair, to prove, some that the Spaniards, others that the Jews should inhabit this new world." Others have proposed that it was the Canaanites, who, driven by the fear of Joshua's invading army, fled by sea, were caught up in a powerful drift and were eventually "thrown upon this land America...." Francois Vatable had suggested that it was King Solomon's vessels which first touched the shores of Peru, bringing back the fabled gold of Ophir. After treating the variety of theories held, Lescarbot indicates that he is inclined to believe that in the far-off past a ship was caught up in a drift and carried to some New World shore and from this were descended the Indians. As evidence that "they have sprung from a race of men who had been taught the law of God," Lescarbot ad-

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RUSSIANS PUBLISH ANTISEMITIC BOOK

London, (JCNS). - A "corrected and amplified" edition of an antisemitic booklet first published in 1964, "Contemporary Judaism and Zionism", has been published in Kishinev, the capital of the Soviet Republic of Moldavia.

Written by F. S. Myatsky, the booklet was first published by the Moldavian State publishing house, Karta Moldovenyaska, and was sharply criticized, even by some Communists. It differs little in content from books like "Judaism Unmasked", by the notorious Ukrainian antisemite, Trofim Kychko.

The new edition, according to Knizhnaya Letopis, a bulletin of newly published Soviet books, is larger (5,000 copies, as against 3,000 originally), and contains more pages (136 compared with 96). The publisher is again the State publishing house.

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JEWS IN NEW FRANCE

duces the fact that the legend of a Deluge is widespread among the Indian tribes in as disparate places as New France and Peru.

The sixth and last of the books into which he divided his *History of New France*, Lescarbot devotes to "the Manners and Customs of Life of the Peoples of New France. . . ." A history devoid of such report would be very defective indeed, asserts Lescarbot.

> Let us therefore begin with man from his birth, and then, when we have marked out the general course of his life, we shall conduct him to the grave, there to let him rest, and that we ourselves also may rest.

In the Sixth Book, Lescarbot makes extensive comparison and contrast of Indian mores with those of other peoples, very frequently with those of the Hebrews. An examination of these many Judaic references reveal Lescarbot's extensive and sympathetic understanding of Jewish traditions.

II

NAME-CHANGING

Among the Micmac Indians there is the custom of name-changing. When a father or elder brother dies "they change names, in order to avoid the sorrow that the remembrance of the deceased might bring unto them." Lescarbot then cites several Biblical instances of name-changing. He writes:

> Many men, both now and of old time, on changing their estate and fortune, change and have changed their names. Abram in the beginning had an excellent name, signifying a high father; but after the promises God commanded that he be called Abraham, the Father of many races and nations. And to the same intent his wife, Sarai, or Lady, was called Sara, Mother of a great multitude. So too Jacob, after his struggle with the angel, or God, was called Israel i.e. a prince with God, or one who prevails over the mighty God. So too Esau, the hairy, was called Edom, the red, because of a dish of broth, or red pottage, which he bought from his brother Jacob at the price of his birthright.

PRIESTS

Discussing the Indian priest group which also serves as physicians and surgeons among their tribesmen, Lescarbot indicates that these Aoutmoin wear around their necks the symbol of their priestly status. It consists of a triangular purse, covered with embroidery. Within the purse is something the size of a hazel nut, which Lescarbot explains to be the priest's "devil" called Aoutem. Writes Lescarbot:

> I will not confuse sacred things with profane, but I have said that the devil plays the ape; this recalls to me the Rational or Pectoral of judgment, which the high priest carried before him in the ancient law, whereon Moses had put Urim and Thummin. Now Rabbi David says that it is not known what these Urim and Thummin were, and it seems they were stones. Rabbi Selomoh says that it

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JEWS IN NEW FRANCE

was the name of God, יהוה, Jehovah, an ineffable name, which he put in the folds of the Pectoral, whereby he made his word to shine. Josephus thinks that they were twelve precious stones.

LANGUAGE RELATIONSHIP

Lescarbot examines the language of the Souriquois Indian Tribe and theorizes about the linguistic interchange among peoples. He cites the example of the Souriquois word for chief or captain of a district. He writes:

> In the Oriental History of Maffeus, I have read Sagamos in the same meaning as that given to it by our Souriquois, to wit, a king, duke, captain. Thinking sometimes thereon, I have been minded to believe that this word comes to us from the earliest ages; the more so that according to Berosius, Noah was called *Saga*, meaning priest or pontiff, for having taught to the Scythians of Armenia, whom writers on geography call Sages, theology, the ceremonies of divine worship. This word *Saga* is not disdained by the Hebrews in whose tongue סגן, Sagan, means, according to Rabbi David, a great prince, and sometimes he who holds the next place to the High Priest. In some passages of Isaiah and of Jeremiah the word is used to mean Magistrate, in the usual version of the Bible.

Lescarbot deals with a variety of loan-words, citing among several examples the Hebrew word *Pardess* which he suggests as having been פרדס borrowed, in turn, by the Greeks who make of it *Paradeisos*. He suggests, too, that בספרד in Greek gave rise to Bosporus.

In describing the manner of speech of the Indians, Lescarbot makes the following observations:

> As for pronunciation, their words are very easy, and not drawn from the depths of the throat as do sometimes the Hebrews .... nor do they call in the nose to aid their pronunciations as do the said Hebrews in some words....

MARRIAGE AND FAMILY

Dealing with the Indian approach to marriage and family, Lescarbot digresses frequently in the direction of Hebrew mores. Marriage, he indicates, is naturally encouraged by all peoples in order to assure the continuity of the race. Writes Lescarbot:

> For the first ordinance that ever God made was to increase and multiply, and for every creature capable of generation to bring forth fruit according to its kind. And in order to encourage young folks who marry, the Jews had an ancient custom of filling a trough with earth, in which a little before the wedding they sowed barley, which when it had sprouted, they brought to the bridegroom and bride, saying: "Bring forth fruit and multiply as the barley, which bring forth sooner than all the other seeds."

Woman's role is primarily that of a child-bearer, maintains Lescarbot. Her very designation in Hebrew is Lescarbot's point of proof. Lescarbot writes:

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JEWS IN NEW FRANCE

> In the beginning woman was given unto man, not only to aid and to assist him, but also to be the store-house of generation. The first service then I will attribute to her, after she is married, is to bring forth goodly children, and to assist her husband in his work; for it is the purpose of marriage. And therefore is she very well and fitly called in Hebrew נקבה, *Nekevah*, that is to say Pierced, because she needs to be pierced if she is to imitate the common mother, the earth, which in the spring-time, desirous to bring forth fruits, opens her bosom to receive the rains and dews which heaven pours upon her.

Extolling, then, woman's child-bearing role, Lescarbot reports that Indian women observe what appears to be the equivalent of the Bible purification law. "For they shut themselves apart," he writes,

> and do not know their husbands for thirty or even forty days; during which time, however, they do not cease going here and there, where they have business, carrying their children with them, and taking care of them.

Indian women are a hard-working lot, devoted to a variety of crafts — the sewing of garments from animal skins, the weaving of baskets of rushes, the making of dishes of bark, the building of canoes and the tilling of the ground "at which they work harder than the men, who play the gentlemen, and care only for hunting or for war." Yet, in spite of their heavy labors they would generally appear to love their husbands, the institution of divorce being hardly known among them. God must be well pleased with their marital harmony. Here Lescarbot cites the interpretation which the Hebrews, great speculators and searchers into holy things, by a subtle criticism, have very well noted, for Aben Hezra says, that in the name אשה, Ischa, the name of God, יה, Jah, Lord, is contained; and if the two letters which make this name of God be taken away, there remain these two words אש ואש, Esch ve Esch, which signify fire and fire; that is to say, that if God be taken away it is but anguish, tribulation, bitterness and grief.

BOAT MAKING

Basic to the survival of the Indians is the canoe. The making of these boats of bark is a highly developed skill among them. Lescarbot notes that it is a skill that has its origins in antiquity. "If we seek in Holy Scripture," Lescarbot writes,

> we shall find that Moses' mother, seeing she could hide her child no longer, put him in a little chest (that is to say in a little canoe — for Noah's Ark and this same little chest is one and the same word, תבה, Teva, in Hebrew) of bulrushes, and daubed with slime and with pitch; and put the child therein, and laid it in the flags by the river's brink.

CIVILITY

In their greeting of one another the Indians use the simple phrase — *Ho, ho.* Lescarbot assumes this to be "a salutation of joy, and the very sound Ho, ho, cannot be made without a sort of laugh, testifying thereby that they are glad to see their friends." He then comments:

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JEWS IN NEW FRANCE

→

"The Hebrews had the verb שלם, *Schalam*, which is a word of peace and of health." This salutation of peace is one of early tradition among the Hebrews, he indicates.

> For it is written that when Jethro, Moses' father-in-law, came to rejoice with him for the graces that God had done with him and his people, by their deliverance out of the land of Egypt, Moses went out to meet his father-in-law, and did obeisance and kissed him; and they saluted one another with words of peace.

HUNTING

When God originally settled down in the Garden of Eden man was provided a varied vegetable and fruit diet, observes Lescarbot. It is only after his exile "from the garden of pleasure" that man was ordained to labor which, in turn, necessitated "stronger and more substantial food." Thus did man turn to hunting and also the taming of animals to meet his carnivorous need.

Hunting became, then, integral to man's existence and survival. "In the holy language," asserts Lescarbot,

> there is but one and the self-same word ציד, Tsajid, to signify hunting (or venison) and meat: as among a hundred places that in the 132nd Psalm, where our God having chosen Sion for His habitation and holy rest, promises her that He will abundantly bless her provisions and will satisfy her poor with bread.

RITES FOR THE DEAD

Attending the dead, Lescarbot adjudges,

> is a task of pure piety, and more meritorious than any other. For he who gives succor to a living man may hope for some service from him, or for a kindness in return; but from a dead man we can expect nothing more.

How favorably the Hebrews looked upon this responsibility is attested to, Lescarbot indicates, in the instance of Tobit. The Indians give themselves over to the task of attending their dead. Even as "in the time of Abraham, Isaac and Jacob," they cry freely "many days together." Here Lescarbot cites the admonition of Ben Sirach:

> My son, let tears fall down over the dead, and begin to lament as if thou hadst suffered a great harm thyself; and then cover the body according to the custom, and neglect not his burial. Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of.

Lescarbot marvels at the commonality of mourning customs. "It is worthy of wonder that nations so far distant agree in those ceremonies with many on this side of the ocean." Among a variety of mourning procedures, Lescarbot offers as ancient example the lamentations for Jacob.

> For after the death of the holy patriarch Jacob, all the elders, men of mark, and the counselors of the house of Pharoah, and of the country of Egypt, went up in great multitude even as far as the threshingfloor of Atad in Canaan, and wept for him with great and grievous complaints, in sort that the Canaanites seeing it said: This is grievous mourning to the Egyptians; and for the greatness and novelty of the mourning they called the said floor *Abel Misraim*, that is to say the mourning of the Egyptians.

The ancient Hebrews, Lescarbot points out, went to even greater extremes than the Indians in the matter of mourning. The Hebrews "made gashes in their faces in time of mourning, and shaved their beards" as is revealed in Jeremiah. It was to check such extreme forms of lament that Leviticus has written in it the law enjoining such extremes. Lescarbot favors the advice of Ben Sirach in the expression of mourning: "Weep for the dead, for he hath lost the light (of this life), but weep softly, because he is at rest."

Lescarbot reports that the Indians inter their dead together with a large variety of the deceased's possessions, including bows, arrows, knives. He indicates that it was of some surprise to him when he first discovered, in his reading of Josephus, that this custom of interring possessions with the dead was not limited to the pagans. It would appear, according to Josephus' report, "that Solomon put into the sepulchre of David his father above three millions of gold, which was discovered thirteen hundred years after." Lescarbot adjudges such procedure as folly. It would be far better to distribute these possessions among "the living who have need of them. . . ."

As indicated earlier, Lescarbot left no clue to his family background or educational upbringing. Where and how Marc Lescarbot acquired his wide-ranging knowledge, including that of Hebrew, is open to surmise. Certainly his resourcefulness as a frontiersman in New France reveals a creative "do-it-yourself" quality in Lescarbot. It is conceivable that he may have been an autodidact, too, in the matter of his education, reading widely, studying the abundantly available writings of Renaissance scholars, arriving thus at a solid grasp of the classics. But that Lescarbot may have achieved his academic grounding in a formal setting, as for example at the University of Paris, is a strong possibility. Certainly in that setting he could have acquired his grounding in Greek, Latin and Hebrew, the latter having been part of that university's curriculum for a period well before Lescarbot's day.

Francis Parkman pays eloquent tribute to Lescarbot, the historian, when he writes: "One of the best, as well as earliest, records of North America is due to his pen. . . ." It would be gratuitous to add to this evaluation of one master historian by another. Our purpose in examining the *History of New France* has been to focus attention on Lescarbot's easy familiarity with Hebraic sources and his sympathetic utilization of that element throughout his magnum opus.

In his felicitous dedication, Lescarbot writes:

> My friend the reader, to err is human, and no other save God can call himself perfect, and even He, according to the Proverb, cannot satisfy everybody. Therefore, if you find anything in this book according not well with your opinion, or some fault of style, I beg of you in your wisdom to endure it all. . . .

Monsieur Lescarbot's plea for the reader's tolerance reflects well his modesty. In fact, however, his *History* is a delight "to endure." Moreover, it remains a basic source for early Canadian history.

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a short story

FRIENDSHIP

by

SHMUEL YOSEF AGNON

Hebrew Nobel Prize winner

My wife had returned from a journey, and I was very happy. But a tinge of sadness mingled with my joy, for the neighbours might come and bother us. "Let us go and visit Mr. So-and-So, or Mrs. Such-and-Such," I said to my wife, "for if they come to us we shall not get rid of them in a hurry, but if we go to them we can get up and be rid of them whenever we like."

So we lost no time and went to visit Mrs. Klingel. Because Mrs. Klingel was in the habit of coming to us, we went to her first.

Mrs. Klingel was a famous woman and had been principal of a school before the war. When the world went topsy-turvy, she fell from her high estate and became an ordinary teacher. But she was still very conscious of her own importance and talked to people in her characteristic patronizing tone. If anyone acquired a reputation, she would seek his acquaintance and become a frequent visitor in his house. My wife had known her when she was a principal, and she clung to my wife as she clung to anyone who had seen her in her prime. She was extremely friendly to my wife and used to call her by her first name. I too had known Mrs. Klingel in her prime, but I doubt whether I had talked to her. Before the war, when people were not yet hostile to each other, a man could meet his neighbour and regard him as his friend even if he did not talk to him.

Mrs. Klingel was lying in bed. Not far away, on a velvet-covered couch, sat three of her woman friends whom I did not know.

When I came in I greeted each of them, but I did not tell them my name or trouble myself to listen to theirs.

Mrs. Klingel smiled at us affectionately and went on chattering as usual. I held my tongue and said to myself: I have really nothing against her, but she is a nuisance. I shall be walking in the street one day, not wanting anyone to notice me, when suddenly this woman will come up to me and I will ask her how she is and be distracted from my thoughts. Because I knew her several years ago, does that mean that I belong to her all my life? I was smouldering with anger, and I did not tell myself: If you come across someone and you do not know what connection there is between you, you should realize that you have not done your duty to him previously and you have both been brought back into the world to put right the wrong you did to your neighbour in a previous life.

As I sat nursing my anger, Mrs. Klingel said to my wife, "You were away, my dear, and in the meantime your husband amused himself." As she spoke, she shook her finger at me and said, laughingly, "I am not telling your wife that pretty girls came to visit you."

Nothing had been further from my thoughts in those days than pleasure. Even in my dreams there was nothing to give me pleasure, and now this woman tells my wife, "Your husband had visits from pretty girls, your husband took his pleasure with them." I was so furious that my very bones trembled. I jumped up and showered her with abuse. Every opprobrious word I knew I threw in her face. My wife and she looked at me in wonderment. And I wondered at myself too, for after all Mrs. Klingel had only been joking, and why should I flare up and insult her in this way? But I was boiling with anger, and every word I uttered was either a curse or an insult. Finally I took my wife by the arm and left without a farewell.

On my way out I brushed past Mrs. Klingel's three friends, and I believe I heard one saying to the other, "That was a strange joke of Mrs. Klingel's."

My wife trailed along behind me. From her silence it was obvious that she was distressed, not so much because I had shamed Mrs. Klingel but because I had fallen into a rage. But she was silent out of love, and said nothing at all.

So we walked on without uttering a word. We ran into three men. I knew one of them, but not the other two. The one I knew had been a Hebrew teacher, who had gone abroad and come back rich; now he spent his time stuffing the periodicals with his verbiage. These teachers who never cease to be school masters, forever repeating their trivial lessons. But in one of his articles I had found a good thing, and now we met I paid him a compliment. His face lit up and he presented me to his companions, one of whom had been a senator in Poland, while the other was the brother of one of Mrs. Klingel's three friends—or perhaps I am mistaken and she has no brother.

I should have asked the distinguished visitors if they liked the city, and so forth, but my wife was tired from the journey and still distressed. So I cut conversation short and took my leave.

My wife had already gone off, without waiting for me. I was not angry at her for not waiting. It is hard for a young woman to stand and show herself to people when she is sad and weary.

While I was walking, I put my hand in my pocket and took out an envelope or a letter, and stopped to read: "The main trials of the Book of Job were not those of Job, but of the Holy One, blessed be He, as it were, because He had placed His servant Job in the power of Satan. That is, God's trial was greater than Job's. He had a perfect and upright man, and He placed him in the power of Satan." After reading what I had written, I tore up the envelope and the letter, and scattered the pieces to the wind, as I usually do to every letter, sometimes before I read it and sometimes at the time of reading.

After I had done this, I said to myself: I must find my wife. My thoughts had distracted me and I had strayed from the road; I now found myself suddenly standing in a street where I had never been before. It was no different from all the other streets in the city, but I knew I had strayed to a place I did not know. By this time all the shops were locked up, and little lamps shone in the windows showing all kinds of commodities. I saw that I had strayed far from home, and I knew I must go by a different road, but I did not know which. I looked at a stairway bounded on both sides by an iron fence and went up until I reached a flower shop. There I found a small group of men standing with their backs to the flowers, and Doctor Rischel standing among them, offering them his new ideas on grammar and language.

I greeted him and asked: "Which way to . . ." but before I could say the name of the street I started to stammer. I had not forgotten the name of the street, but I could not utter the words.

It is not easy to understand the feelings of a man, who is looking for the place he lives, and then as he is about to ask, cannot pronounce the name of the street. However, I took heart and pretended I was joking. Suddenly I was bathed in a cold sweat. What I wanted to conceal I was compelled to reveal. When I tried again to ask where the street was, the same thing happened.

Doctor Rischel stood there amazed: he was in the midst of expounding his new ideas, and I had come along and interrupted him. Meanwhile, his companions had gone away, looking at me mockingly as they left. I looked this way and that. I tried to remember the name of my street, but could not. Sometimes I thought the name of the street was Humboldt and sometimes that it was West Street. But as soon as I opened my mouth to ask, I knew that its name was neither Humboldt nor West. I put my hand in my pocket, hoping to find a letter on which I would see my address. I found two letters I had not yet torn up, but one had been sent to my old home, which I have left, and another was addressed "poste restante." I had received only one letter in this house where I was living, and I had torn it up a short time before. I started reciting aloud names of towns and villages, kings and nobles, sages and poets, trees and flowers, every kind of street name: perhaps I would remember the name of my street—but I could not recall it.

But Rischel's patience exhausted itself, and he started scraping the ground with his feet. "I am in trouble and he wants to abandon

(cont. on page 20)

Cordial Greetings

for

Rosh Hashanah

from

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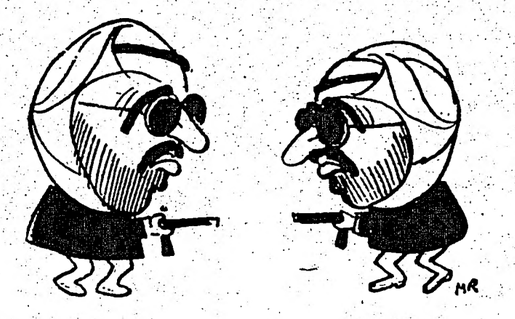
THREE SATIRES by Ephraim Kishon ALL CANADIAN RIGHTS RESERVED

ALONE AGAINST THE ARAB WORLD



LADIES and gentlemen, we are at the Headquarters of the El Fatah fighters, somewhere in the Mediterranean area. The cave dug into an apartment house in the centre of the city, is swarming with armed commandos. Their leader, Yasser Arafat, is sitting in front of the large-scale strategic map of Amman, while his bodyguard is trimming his beard with a pair of scissors. Stocky Yasser's revolutionary stubble is kept permanently at a ¼" length, and this necessitates a great deal of care and attention. The leader of the sabotage groups also wears the dark glasses which are another part of his trademark, and which he removes only when he wants to see. He is in firm control of the situation, his barked orders are carried out unflinchingly. After the debacle of the Six Day War, the terror groups under his leadership became a factor to be reckoned with in the international press. His fighters are hitting the enemy round the clock, reports of new victories come in all the time:

"The King's palace was attacked with handgrenades."

"Our forces captured the cook of the American Embassy."

"A Beirut traffic cop was liquidated with bazooka fire."

"A Legion jeep had its tires slashed."

"Iraqi batteries were silenced in an exchange of curses."

The 300 Western journalists in the cave are watching little Yasser open-mouthed. He certainly is a legendary figure: only a few years ago a fat and unknown haberdasher, and today the avenging angel of the Palestinian entity, before whom Lebanese villagers, as well as Jordanian rulers, tremble.

"There will be no peace with them," says Yasser. "No recognition and no negotiations..."

Out on the H.Q. parade grounds, his men are trying bayonet charges on short dummies wearing crowns on their heads, and their wild yells are shattering window panes. The valiant Fatah fighters know every hillock, every path in enemy territory; on moonless nights, they slip like ghosts through the barricades of the Pakistani units and stab the Beduin sentries. Fatah has adopted Vietcong tactics: here a refugee camp is captured in fierce hand-to-hand fighting, there a registration office goes up in flames. Arab rulers don't feel safe even in Cairo, the long arm of Fatah reaches everywhere...

"We are Moslems," Yasser says, "it's our duty to spread Islam by the sword. Soon we'll launch a *jihad* against the Christian enemy in Beirut."

The Leader steps up to the wall and explains the strategic situation to the foreign correspondents, with the help of little flags stuck into the map. The freedom fighters are deployed all over the Near East, in the mountains and deserts, in the large cities, as well as in the smallest hamlets — except for a certain area which is out of bounds to them, extending from the Golan Heights to the Suez Canal, an area entirely devoid of little flags. Except for that, everything is under control, the whole region is lit up with the flames of the people's liberation revolt...

"We won't lay down our arms," little Yasser takes a solemn oath, "before we've consolidated all the fronts into a single conglomerate..."

"And what about Israel?"

This is one of those tactless journalistic questions. Arafat takes off his glasses:

"I beg your pardon?"

"Israel."

"Well, what of it?"

One of his aides whispers in Yasser's ear and discreetly explains that there indeed exists a state of that name in the neighbourhood, which once, long ago, was mentioned in connection with some action plans or something. The Leader straightens out his eyes as far as this is possible and rubs his stubble, it is evident that he is trying to remember, but clearly, in the heat of battle this little detail has slipped his memory completely.

"Anyway," he says in the end, "I can't fight the whole world..."

He delivers himself again to the scissors of his bodyguard, because in the meantime his beard has outgrown the regulation ¼". From outside comes the rumble of a motorized column, his fighters are returning from a dangerous night operation against the central prison. The battle for the liberation of the Palestinians continues. If necessary Yasser's H.Q. will move to the West Bank of the Jordan, and from there, from the sanctuary of this safe base, will continue his fight against that whole pack of Arabs.

Through a glass darkly

FRANKLY, ever since we left our swaddling clothes, we have always envied the members of other professions. It has always been our dream that one day we would be a haberdasher, or an ageing politician, or at least a *kashrut* supervisor on a liner, all of them highly prestigious professions with practically unlimited possibilities. Lately we want to be a prophet.

To be p rophet, you don't need working capital or a carefully-trimmed beard. All you need is a pair of dark glasses. The rest is easy. You simply stare in the air for a while and remark quietly:

"Boys, if our political concept is not changed radically, we'll be in the most God-awfullest mess in two or three years' time..."

Thus speaks the prophet in a quiet and firm voice, and most likely his words will come true. He is not taking any risks, our prophet. Because we are bound to be in a God-awful mess, we have always been in a God-awful mess in two or three years' time, never in our history has it happened that we did not get into trouble over the years. One may bet one's last shirt on it; troubles won't let us down this time either. And then the prophet puts on a sad smile and chides us:

"Didn't I tell you? Didn't I...?"

Yes, it is true, he had predicted it all, that's why he is a prophet. Now we are yelling like a couple of cats who had their tails trodden on, we cry like a bunch of kids because we didn't heed his words, but now it's too late, the Russians have come, the Russians have come.

However, in fact only the prophet's smile is sad, he himself is smugly satisfied, to be more precise, he is proud of his ability to see that far clearly into the future. His private nightmare is that one of these days Genghis Khan might pass away in Moscow, and the Russian cohorts would go home, and the Arabs would suddenly start talking to us as if we were humam beings, because then he would be left holding the bag, an unsuccessful Cassandra...

And here again, the prophet does not run any risk whatsoever.

★ ★ ★

BECAUSE whoever will remember dark predictions at a time of universal rejoicing, who will rake up unpleasant memories once things are beginning to fall in place? This writer has heard with his own two ears, a prominent public figure going on about our sabre-rattling against Syria having brought on the Egyptian involvement.

"Now we are about to witness the destruction of the Third Temple," the broken personality sighed. "Our position is more dangerous than it was on the eve of the War of Independence. We ought to dig in at the borders, appeal to world public opinion and not budge an inch..."

The next time we met our personality was in a newspaper photo, beaming with the Wailing Wall as a backdrop.

"This is the greatest day in our history," the prophet wept, "that we lived to see this day..."

In other words, it hardly matters that his prophecy came a cropper. If some tactless yokel tries to remind our personality of his prophecy regarding the Third Temple, he giggles knowingly, like one of our old-timer socialists upon being reminded of the Moscow Doctor's Plot, and that's all, to err is human, isn't it?

If the catastrophe arrives as predicted — he is a prophet. If it doesn't — hehehe.

No risk whatsoever.

THE real prophets are those who dare to predict good things for the Jews. Here they take a terrific risk, here they can fail dismally, if, for instance, they predict that the situation will improve within two or three years, that everything will be all right, that Mao will extend full recognition to the Soviet Union after it withdraws from all occupied territories, that Dr. Goldmann will meet Nasser and shoot him, that America will be hit by a new strain of dandruff and all that shoulder-length hair will fall out.

Yes, *here* there are risks. But to predict more troubles?

You simply light a cigarette in a corner of your parlour and address the boys in a sombre voice:

"Come now, you are still thinking in grocery terms..."

Or:

"End of the line, kids. About turn..."

That never fails to score, because it proves that only our prophet has the acumen to think long-range thoughts, not all those midgets. What's more, he carries on so much and so eloquently about our inability to stand up effectively to pressure, that in the end his prophecy becomes reality and we become unable to stand up to pressure, and Lo and Behold, he is again right, the prophet is.

Naturally, the possibility exists, even though only in theory, that the Government might act along the prophet's guidelines and withdraw without peace, resign itself to its fate and beg for forgiveness. Naturally, even then we would be in big trouble within two or three years, but at least it will have been proven beyond the shadow of a doubt that the little prophet is independent of the course of events and his dark prophecies come true regardless.

However, the Government is not going to prove this and the prophet knows it. How does he know? By looking at faces. He simply turns on his TV set and looks at the cruel and baleful faces of the Cairo demonstrators, he looks at the terrible faces of the Kalatchnikov-toting rapists, at those mustachioed death-heads, and the prophet understands that as long as these fellows don't change their faces radically, we can under no circumstances change our policies.

So he is not running any risks.

★ ★ ★

SO we are herewith jumping on the Cassandra bandwagon. Our foolproof, time-resistant horoscope features the following predictions:

Unless we make far-reaching changes in our approach to the problems of the region within the shortest time, or quite on the contrary, if we make such changes, we are sorry, but within two or three years:

a. our security situation will become critical;

b. our economy will be on the verge of collapse;

c. a severe rift will develop in our relations with the United States;

d. new crises will develop on the domestic front;

e. we won't reach the finals of the world football cup.

The kind reader is requested to file this newspaper, so that in two or three years he may check and acknowledge my genius. Please remember: all the above troubles will happen because the Government did not heed my warnings. The prophet hath spoken.

Didn't I tell you? Didn't I?

Rude awakening

THE other day our argument with the United States came to an end and the battle royal with it started.

True, our older sister admitted that the cease-fire had indeed been violated, but checking the photos took a whole month, because they had forgotten to photograph the area before that peaceful Sabbath, so that there should be no way of comparing. Now they will approach both belligerents and ask them to stop moving the missiles...

The pleasure is all ours, the friendship of twin nations withstood the test. So let's take advantage of the truce and face the naked, unvarnished truth:

America wants us to withdraw to the 1967 borders and take the refugees in exchange for a return to an armistice arrangement with the Arab States.

They keep telling us this with brutal frankness, not in as many words, but piecemeal, through multipurpose Rogerses, with impish smiles and friendly nods. We are not even asked to admit all the terrorists prowling the area, on the contrary, they agree that Israel's Jewish majority must be maintained, a solid majority of hundreds of Jews. Nor are we requested to retreat a single step towards the secure and agreed borders of June 4, as long as there is no genuine peace. The only question left then is what actually is "genuine peace"?

We shall never know the Arabs' views on this subject, because they fondly long for genuine peace, but won't talk to us. The Russians define genuine peace as a fight against imperialism. For our sister, the United States, genuine peace is a serious matter, a signed, contractual agreement. Or an agreed contract. A contracted agreement. Or something. After all, it's not the words that matter but the deeds; once the regular forces stop shooting, that is already *de facto* genuine peace, the proverbial *"shalom."* On the other hand, the Shalom Tower is also very spectacular and Shalom Aleichem was as genuine as they come. There are all sorts of solutions. The only thing one should not expect at this juncture is a routine declaration of peace, mutual and joint, an expression of the intent to establish commercial and cultural ties, exchange envoys and similar preposterous ideas. President Nasser never stops telling the world of his generous concession: that he is ready to stop firing across the Canal provided we withdraw to Beersheba.

In short: a genuine armistice. Thanks to the Six Day War, everything stays as it was before the war, with a million refugees thrown in as the fruit of our victory.

This is no joke, mind you. This is a blueprint for genuine peace.

Our American friends are dealing with us in a highly professional way, we almost said elegantly, just like

the boss who receives a delegation of his workers come to discuss the holiday bonus he had promised them in a moment of weakness. The warm hand of the boss pats the shoulder, his fatherly voice caresses the ear:

"How are you," he asks, "how are the kids? You all look so fit, been at the beach lately? Have you heard the latest cholera joke? Why don't you take seats, what will you have? Grapefruit juice, Tempo, orangeade, raspberry, coke, ice-cream?"

In the end they leave without the bonus, but flattered and dizzy. Only one of them draws up short on the doorstep and says:

"Hey boys, I think someone is trying to pull a fast one on us..."

God bless Moshe Dayan.

It seems that he is the only one in our government who makes a poor hypnotist's medium. He is getting wise. He is blessed with that historical hysteria without which there is no poker game and no survival for small nations.

He interrupts the Americans before they have finished speaking: all right, don't give us anything, we are strong enough the way we are. As long as we have Zahal, purchase tax and elections in New York, no force in the world can overcome us. In the words of the poet, truth will out, first return the missiles, then we'll talk armistice...

Perhaps he is overdoing it a little, but remember, he is hysterical, so what?

Naturally, this does not mean that we have to antagonize our one and only ally, who in fact is only trying to improve his relations with our enemies. Seems to us Golda ought to send without delay the following message to the White House: "Believe me, Mr. President, our chief concern is the success of the American initiative, its prosperity and security."

A week later, another message may be sent:

"We are alert to the grave problems of the U.S. and are continuously examining whether the Jarring mission is not endangered. Should the situation deteriorate, we shall not hesitate to act promptly."

In the meantime, Tekoah has previous engagements. For once, let's try the American system. After all, what have we got to lose? An armistice and a few refugees...

Anatomy of ISRAEL

A JCNS EXCLUSIVE By SHLOMO AVINERI

THE SOCIALIST HERITAGE

The combination of Zionism and Socialism is, in a way, older than modern political Zionism itself. Moses Hess, Marx's mentor, was not only one of the most influential (and today neglected) figures of European Socialiam: in his "Rome and Jerusalem" (1862) he unfolded a vision of a Jewish return to the Land of Israel, where the damned of the earth would established a Jewish commonwealth based on the principles of Socialism.

To claim that the ideas of Hess were influential in shaping the social fabric of Israel would be a gross exaggeration. In all truth, Hess is almost completely forgotten in Israel; he has a kibbutz and several streets to his name, a few paragraphs in textbooks of history, and his body was removed in 1961 from Cologne to Kinneret, but this is all.

The real ideological source of Israeli Socialism have to be found in other cultural spheres: in the upsurge of ideological ferment in the East European Jewish Pale of Settlement between 1900-1918. The names of Dov-Ber Borochov, Aharon David Gordon, Berl Katznelson and others may not be well known outside Israel or outside Labour Zionist circles. But they constitute the superstructure of a tremendous ideological iceberg made up of an amalgam of the traditions of West European Socialism, Marxism, Proudhonism, Tolstoyism, Russian Populism, all held together by Jewish shtetl cohesiveness and a prophetic Biblical vision sometimes expressed by people who considered themselves atheists.

And it is here that one has to go back to Hess to find the first formulation of the operational principle of Zionist Socialism: that the reconstruction of the Jewish nation in Palestine would be impossible unless accompanied by a radical restructuring of Jewish social life.

It is here that so many observers usually go astray. It is easy to sum up Zionism as a movement aiming at the establishment of a politically sovereign Jewish State in the Land of Israel, to be achieved by mass geographic movement of people.

Anyone who reduced Zionism to this, overlooks the basically revolutionary nature of Zionism as a social movement. It was the crucial contribution of Zionist Socialism to the Jewish renaissance to claim that Zionism could never succeed as a purely political national movement, but would also have to be a movement of social revolution, aiming at reshaping the social composition of the Jewish people.

Jews everywhere, the familiar argument ran, are to be found in the middle classes; the Jews lack a differentiated overall social structure; there are no Jewish peasants, no Jewish workers, very few Jewish artisans.

Hence the painful decision, not an easy one for Socialists to arrive at, to bar cheap Arab labor from Jewish settlements, so as not to create a white-settler, colon-like, European elite living off cheap "native" labor. It surely is a paradox that it had been this insistence of the Zionist labor movement on "Jewish labor", which excluded the Arab agricultural proletariat from the Jewish labor market, which saved the Yishuv from the social fate of a South Africa or an Algeria: socially, economically and nationally, the idea of Zionism was exactly the opposite of the white-settler communities in the Third World.

This attempt went against the forces of the market, supplanted cheap Arab labor by more expensive (and less experienced) Jewish peasantry and a Jewish wor-

(cont. on page 25)

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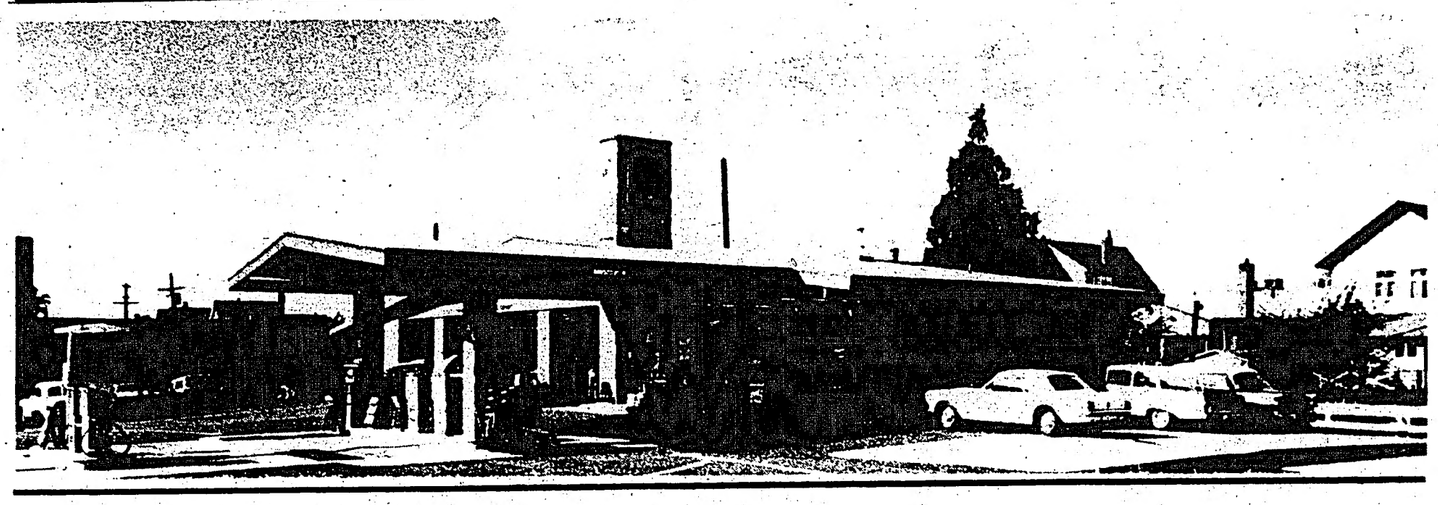

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THE SECOND SEX

By Trude Weiss-Rosmarin

A JCNS EXCLUSIVE

MRS BETTY FRIEDAN, whose book, "*The Feminine Mystique*," sparked the Women's Liberation Movement, is Jewish. So are many of the articulate spokeswomen for female equality. However, the legal disabilities of Jewish women under the halacha have received no attention from the Women Liberationists.

Although the crop of feminists demand equality for women in employment, they yet know, as one of them put it, that "only the development of an artificial uterus will truly liberate women" to compete with men in the job market. It is obvious that so long as children grow and are born in nature's way, most women will spend their best and most creative years as wives and mothers. And the majority of women will find fulfilment in this role. The most pressing problem, therefore, is emancipation of the wife by freeing her from the Biblical curse of "and he shall rule over you" (Genesis 3, 16).

Under Jewish law, this means that the wife is the possession of the husband; he "acquires" her. Legally, marriage is an act of acquisition (*kinyan*). To be sure, it is *kiddushin* (sanctifying) as well, but the ceremony of *kiddushin* is merely the seal of religion on what is a legal transaction conferring upon the husband the right "to rule" the woman who is taken to wife.

There is ample evidence that ever since God told Abraham, "whatever Sarah tells you, do as she says" (Genesis 21, 12), Jewish husbands have listened to their wives. Like the Patriarchs, Jewish husbands ruled with an easy hand, mindful of the talmudic exhortations to honour and be considerate to their wives.

Jewish classical literature abounds in beautiful tributes to women, although deprecations of them are not altogether lacking. But the type of chivalry which characterises the Jewish civilisation is not the same as legal equality. It is for lack of this equality that Jewish women suffer great hardships when marriages which, according to the Midrash, are made in heaven, are foundering.

Biblical law

These hardships are due to the Biblical Law (Deuteronomy 24, 1, 3), that "he shall write for her a bill of divorcement" (*get*). Although *today*, it is an expert scribe (*sofer*) *who* writes the bill of divorcement, to say nothing of the many talmudic and rabbinic amendments of that pentateuchal law, there has been no change in the halachic ruling that *only* the husband has the legal power to divorce his wife—the husband and not the rabbinical court. The legal rationale is that only he who "acquires" can "release."

Applied to the marital situation this means that the wife is at the mercy of the estranged husband. If he refuses to divorce her and makes good the refusal by "disappearing," the wife remains bound to him as an *aguna*—a chained woman. This is also the case if he is lost in a disaster and there is no proof of his death, or if he becomes insane and is thus incapable of executing a legal document.

A recent issue of *Conservative Judaism* (Spring, 1970) has a special supplement on the problem of the *aguna*. Introduced by Rabbi Seymour Siegel, who deplores "the unethical situation" where husbands can extort money before giving a *get* the supplement, a perspicacious and learned halachic treatise by Rabbi Simon Greenberg, proposes a solution for some exceptional cases of *agunot*.

He writes: "I am inclined to think that if ever a solution to the problem of the civilly divorced woman and the recalcitrant husband is to be found, both within the spirit as well as the letter of the halacha, it will be found along the lines here indicated" (*i.e.*, a rabbi performing a marriage for a woman without a *get* after ascertaining that she is in the right and that certain halachic principles are applicable). Rabbi Greenberg's proviso "if ever," indicates that he is not at all confident that his solution will be accepted.

Inequality

Rabbi Greenberg and Rabbi Siegel—like all rabbis, including the Orthodox—are voluble in expressing sympathy for the "plight" of the *aguna*. But there is not a word about what is at the root of her difficulties: the inequality of the Jewish woman, especially respecting divorce. The late Rabbi Boaz Cohen, who served as Professor of Codes at the Jewish Theological Seminary of America (Conservative) and wrote extensively on Jewish family law, recognised that the real issue is that the halacha reserves to the husband exclusively the right to divorce. "We cannot engraft upon the tree of Jewish law a foreign branch," he wrote, "such as the principle of granting to women equal rights with the husband to *issue* a divorce."

The various makeshift solutions suggested, such as annulment of the marriage by a Beth Din, have not solved the problem, because of the resistance of the Orthodox and many Conservative rabbis. Moreover, the "chained wife" of the recalcitrant husband is only one case of the Jewish wife's tragedy. Not only are there the *agunot* mentioned above, there are those who are widowed before bearing a child for their husbands, whose brothers refuse to give them chalitza. (The ceremony by which the brother obliged by Biblical law to marry his childless brother's widow sets her free.)

As Jewish family law is fundamentally polygamous—Rabbenu Gershom's prohibition of polygamy is comparatively recent (tenth century) and only applies to Ashkenazi Jews—Jewish husbands have no difficulty in freeing themselves of "recalcitrant wives." Although Rabbi Gershom decided — and this is the law — that a wife cannot be divorced against her will, there is ample relief available in the halacha for the husband to gain his freedom. Thus, if the wife is insane, the husband may remarry by dispensation of one hundred rabbis easily procured by circulating the required document for signatures.

The time for redressing this legal inequality which has caused, and continues to cause, so much hardship is long overdue. Pity and sympathy for the *aguna* are not enough.

Dr Weiss-Rosmarin is the Editor of "The Jewish Spectator," published in New York.

לשנה טובה תכתבו ותחתמו

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A STORY BY S.Y. AGNON

FRIENDSHIP

(cont. from page 16)

me" I said to myself. We are friends, we are human beings, aren't we? How can you leave a man in such distress? Today my wife came back from a journey and I cannot reach her, for the trivial reason that I have forgotten where I live. "Get into a street-car and come with me," said Dr. Rischel. I wondered at his inappropriate suggestion, but he took me by the arm and got in with me.

I rode on against my will, wondering why Rischel had seen fit to drag me into this tramcar. Not only was it not bringing me home, but it was taking me further away from my own street. I remembered that I had seen Rischel in a dream wrestling with me. I jumped off the tramcar and left him.

When I jumped off the car I found myself standing by the Post Office. An idea came into my head: to ask for my address there. But my head replied: Be careful, the clerk may think you are crazy, for a sane man usually knows where he lives. So I asked a man I found there to ask the clerk.

In came a stout, well-dressed man, an insurance agent, rubbing his hands in pleasure and satisfaction, who interrupted us with his talk. My blood seethed with indignation. "Have you no manners," I said to him. "When two people are talking, what right have you to interrupt them?" I knew I was not behaving well, but I was in a temper and completely forgot my manners. The agent looked at me in surprise, as if saying: What have I done to you? Why should you insult me? I knew that if I was silent he would have the best of the argument, so I started shouting again, "I've got to go home, I am looking for my house, I've forgotten the name of my street, and I don't know how to get to my wife!" He began to snigger, and so did the others who had gathered at the sound of my voice. Meanwhile, the clerk had closed his window and gone away, without my knowing my address.

Opposite the Post Office stood a coffeehouse. There I saw Mr. Jacob Tzorev. Mr. Jacob Tzorev had been a banker in another city; I had known him before the war. When I went abroad, and he heard I was in difficulties, he had sent me money. Since paying the debt I had never written to him. I used to say: Any day now I will return to the Land of Israel and make it up with him. Meanwhile, twenty years had passed and we had not met. Now that I saw him I rushed into the coffeehouse and gripped both his arms from behind, clinging to them joyfully and calling him by name. He turned his head towards me but said nothing. I wondered why he was silent and showed me no sign of friendship. Didn't he see how much I liked him, how much I loved him?

A young man whispered to me, "Father is blind." I looked and saw that he was blind. It was hard for me not to rejoice in my friend, and hard to rejoice in him, for when I had left him and gone abroad there had been light in his eyes, but now they were darkened.

I wanted to ask how he was, and how his wife was. But when I started to speak I spoke about my home. Two wrinkles appeared under his eyes, and it looked as if he were peeping out of them. Suddenly he groped with his hands, turned toward his son, and said, "This gentleman was my friend." I nodded and said, "Yes, that's right, I was your friend and I am your friend." But neither his father's words nor my own made any impression on the son, and he paid no attention to me. After a brief pause, Mr. Tzorev said to his son, "Go and help him find his home."

The young man stood still for a while. It was obvious that he found it hard to leave his father alone. Finally he opened his eyes and gazed at me. His two beautiful eyes shone, and I saw myself standing beside my home.

Translated by Misha Louvish

From "Ariel", published by the Israeli Ministry of Foreign Affairs and copyright by Schocken

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FILM MAKERS

(cont. from page 8)

deals -- not pictures. They just use other people's money and as far as they are concerned, they could buy the telephone directory and hire a cast at a million dollars an actor just to say the words.

"Producing is a strange and curious activity, which was regarded with a great deal of suspicion for a great deal of time both in France and in England. I suppose the problem about English producers is that the essence of being a producer is to be a gambler in the sense that you have faith in an idea, gamble on that idea and force it through by imposing your will on other people.

"The Jews like a gamble and they make good producers -- in fact, together with the Hungarians and the Germans and some Poles, they founded Hollywood.

"But in England, gambling -- really serious gambling -- is not in the national character. The English gamble, but they are frivolous about it. In America they gamble -- 90 per cent of life is a gamble there. But what happened in America in the film industry when the Americans took over Hollywood was that it became an oasis -- a place with no connection with the outside world."

The key point here, of course, is the corelation between being a gambler and being Jewish. And I think it is this that accounts for the great influence the Jews have had on the film industry in America -- not only on the purely business side, but on the creative side too. For the immigrants who arrived in America, most of them from backgrounds of extreme poverty, at the beginning of the century, it was the gamble of the motion picture industry that gave them the great chance to make money fast. Their names range from Goldwyn to Louis B. Mayer and the Warner Brothers.

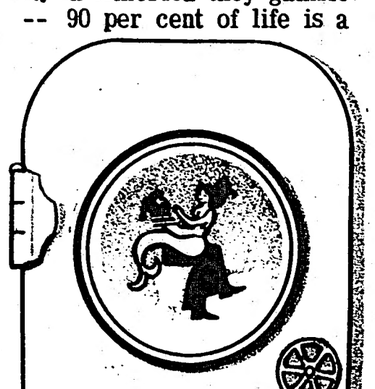
It is only now -- late in the century -- that the new administrators (fewer than gamblers in the old sense) are coming in and changing the whole pattern of the American film industry. It is significant however that in the turmoil in America one or two companies should be relatively unaffected by current problems because they have a strong family tradition which, coincidentally is Jewish too.

In England there has been a more conservative and perhaps gentlemanly approach to the film business despite the fact that providing entertainment is still basically a matter of lunch and good taste and what is known in the trade as "gut reaction".

But really in the final analysis what counts is talent and the opportunity it has to flourish.

Balcon, Korda and Woolf brought in talent regardless of where it came from or what color it was or what its religious grouping was.

And that's really the way it should be.



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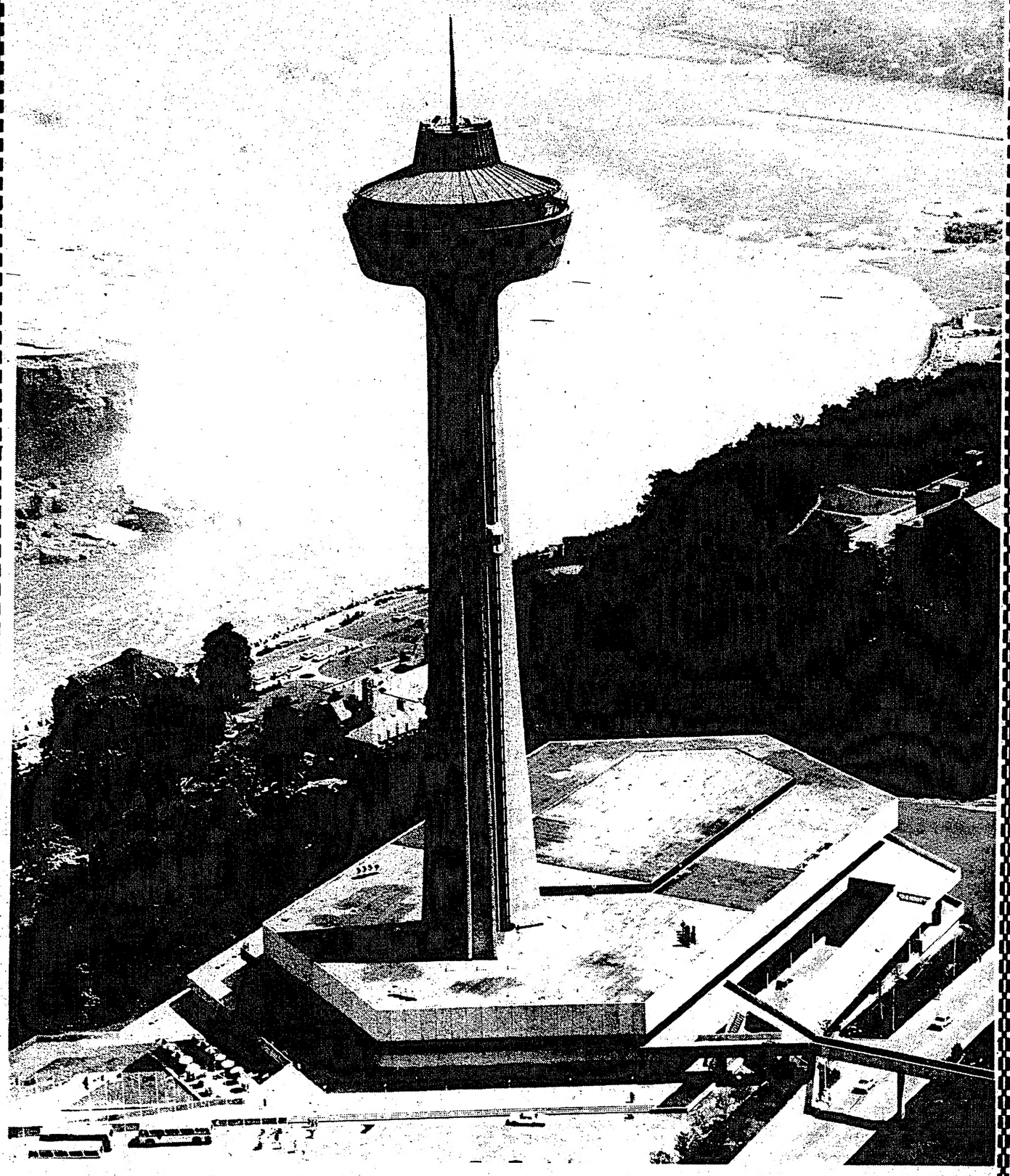

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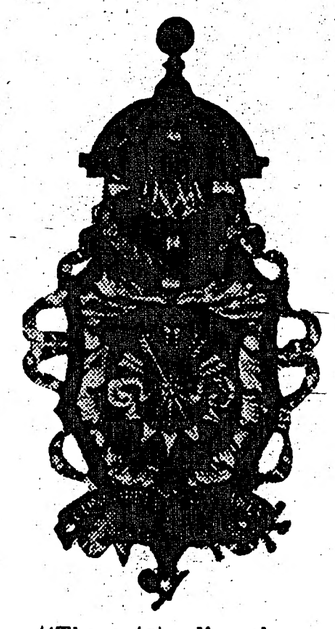

Merchant banker extraordinary

A JCNS EXCLUSIVE

by **Michael Wallach**

"The outstanding characteristic of the family? We have never denied our faith. We have not necessarily all been Orthodox in the strict sense, one or two have married out, but all have remained faithful to our religion.

"That, and integrity. Every branch of the family tries to live up to the highest traditions and principles." And Edmund de Rothschild recalls the family motto, which he translates as "concord or harmony, integrity and hard work."

"The family," the house that Mayer Amschel built, from the Frankfurt ghetto, nearly 200 years ago, is the most remarkable in Jewish history. Remarkable not only for its wealth (although that has been and is very considerable), but for its power and influence.

Of Nathan Mayer, founder of the English branch, it has been said that he wielded more power in his day than any other man in England. Rothschilds have played crucial parts at many turning points in modern history, from the Napoleonic wars onward, foreseeing where the money was needed, providing it when it was needed.

Perhaps the outstanding example occurred in 1875, when Lionel found $12 million at the drop of a telegram from Paris for Disraeli to snatch the Suez Canal from under the noses of every ambitious statesmen in Europe.

Today, his great-grandson Edmund presides at New Court, in the City, occupying the very same desk, although the bank has recently been rebuilt in the modern style. Sitting beneath a photograph of Churchill Falls, Labrador, scene of his most momentous commercial enterprise, he takes time off to talk about his family and its business, the handling of money.

"What was the secret of the Rothschild success?" I asked. Innumerable writers have tried to pinpoint it. Some found it in family cohesion, others in opportunism. Mr. Eddy (as he is known in the firm) says it is "original thinking," thinking out each situation afresh, not being bound by mere routine.

And he enumerates the many schemes down the years to which this thinking has been applied, starting with "the scoop of scoops" (as Frederic Morton calls it in his book on the Rothschilds) at Waterloo, when quick and exclusive knowledge of the battle's outcome enabled Nathan Mayer to make millions.

Down to the Suez Canal episode already mentioned, railway construction in France, Austria, Brazil, the opening up of South Africa, South America and many more such.

Under the present generation of partners, Edmund, Leopold, Evelyn and Jacob, the innovations, the "original thinking," flourish as ever.

PARTNER'S BATON

Only members of "the family" have been partners in the firm -- until 1960, when the first non-Rothschild was elevated. Today, says Edmund, "anyone who comes to us has a partner's baton in his knapsack." Paternalism, old-fashioned care for the staff, 600 of them, remains (he knows most at least of the longer-serving employees and personally looks after any in special need).

But a democratic patina, in the modern idiom, has been added. And the senior partner himself, though he knows what he wants and how to get it, is devoid of the traditional autocratic manner (he is also of a most agreeable and approachable disposition).

Innovation allied to tradition is also evident in the new New Court -- a modern commercial building like many others put up a few years ago, which yet breathes the old Rothschild aura, and not only through the family portraits which decorate the walls. And last year an additional office was installed in Croydon which, in Mr. de Rothschild's phrase, "supplies the nuts and bolts."

And N. M. Rothschild & Sons have branched out into Australia and Switzerland, widened their interests in the US.

They are one of two London banks who have made a real impact on the Eurobond market. They have raised $155 million for the giant firm of Philips, $50 million for Shell, and organized a consortium for the $100 million Transalpine pipeline carrying oil from Triests into Austria.

Along with all this, it has continued its traditional merchant bank functions, remains the key bullion broker, at those offices the price of gold is fixed twice daily.

By its contribution to this country's invisible exports as well as by its participation in many export projects (such as financing the British steel for the Rio/Niteroi bridge in Brazil), the firm has helped powerfully to keep this country in external balance. This, one feels, is Mr. Eddy's chief pride.

But the scheme which he considers his life's work and principal achievement lies in one of the world's unexplored regions, Canada's Labrador. The key word, never far from his lips, is "Brinco," the British Newfoundland Corporation.

It is, says Mr. de Rothschild, "the largest project in the world put together by private enterprise," for which the staggering sum of $1,200 million has been raised and (special pride, this) it is British-sponsored, and with a British majority shareholding.

The projected development of mineral, timber and water resources in Labrador, in an area the size of England, centers round the Churchill Falls, named after Sir Winston who welcomed and encouraged "this grand imperial but not imperialist concept" and said in 1952, "I knew Anthony Rothschild well and the family, they shall do it." (Anthony was Edmund's late uncle and his predecessor at the head of the bank.)

Turning to the organization of the banking world, I asked Mr. de Rothschild whether he foresaw the merger into larger units of the joing-stock banks spreading into merchant banking. He thought not.

"Merchant banking must remain a personal business. And if a merchant bank becomes too large it loses the power of instant decision. The individual would have less chance of getting himself heard."

What are his personal aims and interests? First and foremost, raising the standard of living everywhere. One of the many large - scale schemes to which he has applied himself is desalination, the bringing of water to arid regions, with the help of nuclear power. Implemented in the Middle East, this could make an eminently practical contribution to the easing of the political problems of the region.

Mr. Eddy is a trustee on behalf of the Government of the Freedom from Hunger campaign. And all his adult life he has been concerned with helping refugees, "both Jewish and Arab" (and he asked me to stress this) as well as others.

His concern started in 1937, when at the age of 21 he travelled the world to find a resting place for the German Jews threatened by Hitler. He was offered several regions for settlement -- all of them unsuitable.

CHARITABLE WORK

Mr. Eddy has kept up the family tradition of involvement in Jewish communal and charitable endeavor in this country. And so, he is at pains to stress, have his fellow partners, Leopold, Evelyn and Jacob.

He has been a treasurer and mainstay of the Council of Christians and Jews for over 18 years and has taken a particular interest in Ajex, the Jewish ex-servicemen's organization (he served as a major in the war and commanded a battery in the Jewish Field Regiment). He is also the traditional warden of the Great Synagogue, now sadly fallen from its eminence.

"The Rothschild in Caricature"

Evelyn helps the Haifa Technion, Jacob the Weizmann Institute; Leopold concerns himself with the Jewish Welfare Board and other "home" charities.

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SOCIALIST HERITAGE

(cont. from page 18)

king class -- the most revolutionary downward mobility ever experienced in social history.

It was the same conceptual framework placed the kibbutzim and moshavim in such socially strategic positions in Israeli society, creations in Israeli society, created the Histadrut not as a mere trade union organization but as a Society of Laborers (Hevrat Ovdim), owning industries, banks and cooperatives and trying to cordinate a vision of social reconstruction with political aims and manipulation.

In other words, Socialism and Zionism became inseparable. The socialistically-oriented structure became pivotal to the establishment of a Jewish society.

The Israeli society which emerged in 1948, could not be easily defined in terms of the classical, Western dichotomy of capitalism versus Socialism. "Mixed economy" may be a convenient term, but it fails to communicate the rationale of the system.

Nor does any analogy between Israel and the European welfare States of Britain and the Scandinavian countries help very much: first, because the Israeli "public" sector was not nationalized -- the industries were created as public. Secondly, because despite years and sometimes decades of Labour Governments in these Western countries, the structure of the economy is still predominantly private and a country like Sweden combines the most sophisticated welfare system with an economy which is still over 80 per cent capitalist and in private hands

This creates a number of paradoxes. The foreign visitor is sometimes astonished to hear that not more

(cont. on page 27)

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MR. AND MRS. ITSHEH MEYER KOROLNEK
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SOCIALIST HERITAGE

(cont. from page 25)

than about 5 per cent of Israel's population live in kibbutzim: the image projected by Israel makes him expect a much higher proportion. Yet such figures do not bring out the qualitative aspect of kibbutz life. The Platonic Guardians may perhaps be an overstated analogy, but a helpful one, though without the overall planning envisaged by Plato in his "Republic."

A further paradox is the fact that so many of the economic resources necessary for the establishment of a society with such predominantly socialistic values came from people who considered themselves middle-class and non-Socialist, if not outright anti-Socialist. There certainly is an element of ideological schizophrenia in the American contributor who waxes enthusiastic about a kibbutz in Israel (after all, a Communist settlement) but opposes "socialized medicine" in America because it "necessarily leads", to Bolshevism. But Jewish identity glosses over many a paradox.

Yet, despite all this, the basic structure remains, and continues to be functional. Contrary to earlier prophecies of doom, the kibbutzim are not disappearing, but speedily becoming modernized agriculture.

To those who, in the old cloth-cap tradition, tend to identify Socialism with deprivation and simple, puritan tastes, the comforts of the contemporary kibbutz, where a modern coffee bar has replaced the dingy "room of culture", the industrial kibbutz itself may seem out of place. But it still is a society with no private property no internal use of money and as much job rotation as possible.

Younger kibbutz members sometimes go out and establish new kibbutzim, where the old puritan virtues will prevail for many years to

(cont. on page 29)

COMPLIMENTS OF THE SEASON
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SOCIALIST HERITAGE

(cont. from page 27)

come -- the new settlements on the Golan Heights can serve as an enlightening example.

More private industries are being established, but the basic pattern and structure of society does not change. On Saturday night, Dizengoff Street in Tel Aviv looks very much like a scene from "La Dolce Vita", but the commanding heights of the Israeli economy are very much under public control.

The ultimate paradox of Israel's Socialistic outlook is that it is basically a very, very conservative society, and in the case of Israel, conservatism conserves Socialism, which thus remains dynamic and very undoctrinaire.

Some of the Old Guard of Mapai are afraid that the Young Turks around Dayan do not have "roots in the labour movement", and that they may exchange Socialism for technocracy. Technocrats some of them may be, but the accusation itself, coming from people whose roots are in East European chedarim and yeshivot, sound ridiculous, even if it did not have something of a Bolshevik ring.

Socialism after all does not reside immanently in the pre-industrial age, and the younger Israelis, though they may not be able to use the "schmaltzy" jargon of the Second Aliyah, seem as much committed to the intrisic values represented by the Israeli version of society as any enthusiast of the older generation. Today, as before, Socialism in Israel is an outcome of structural needs not of mere ideology.

(Professor Avineri is chairman of the political science department of the Hebrew University and the author of "The Social and Political Thoughts of Karl Marx" (Cambridge, 1968).

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JERUSALEM

(cont. from page 7)

in Jerusalem; a convoy from Tel Aviv failed to get through; the electricity supply gave out, and gallon drums of kerosene were changing hands at $36 each. Joseph could hardly reach Ben-Gurion on the telephone, and a visit to Tel Aviv entailed a hazardous flight in a single-seater Piper Cub. Morale never cracked, but the beleagured citizens of Jerusalem craved for a ceasefire.

On the last day of that month as children and old people openly begged at the squat, square villas of Rehavia for food and water, and Joseph published a recipe in his official news-sheet for turning a local weed into edible cabbage a substantial consignment of weapons arrived from Czechoslovakia. This was Ben-Gurion's signal. He ordered Yigal Yadin, his Chief of Operations, to take every available man and break the stranglehold on Jerusalem. Nachshon was under way.

Almost half the trained army of the Jews, some 1,500 men, were involved. They were to attack the road from both the west and the east, hold Castel and the salient between Bab el Wad and Latrun, and keep the path clear while a thousand civilian drivers, using their own lorries, brought in supplies.

The convoy snaked out of Tel Aviv and climbed steadily towards Latrun. Abdul Kadir el Husseini, Jerusalem nobleman and cousin of the ex Mufti, commanded the Arab irregulars on the promontory overlooking the road. Palmach units came up from the south, taking two villages on the way, but were blocked at Bab el Wad. They kept the Arabs engaged, however, and part of the convoy moved forward to its next obstacle, Castel, which had already changed hands several times.

The battle went on for days, until the Arabs suddenly disappeared, possibly because of the death of their commander in the field. The Palmach then raced east and, for a brief moment, secured Bab el Wad: the lifeline to Jerusalem was temporarily cleared. Coated in the brown Judean dust the trucks clanked their way to Romema near the center of the city. Starvation was warded off.

But April was to prove a greater ordeal for the Jews. Their dead and wounded, soldiers and civilians alike, could now be counted in their hundreds. On April 10 the guns of the Arab Legion began lobbing shells into the Jewish areas from the Old City walls and as far away as the Hebron approaches. Joseph obstinately clung to his supplies for the final emergency. Shaltiel was a military commander in name only.

The remaining Jews enclosed within the synagogue precincts of the Old City, pietists remote from Zionist feeling, begged to be allowed to surrender. There was the massacre of Deir Yassin, and the Arab reply three days later in the destruction of a Hadassah hospital convoy with its 77 doctors, nurses, teachers and invalids slaughtered on the way to Mount Scopus. The regular troops were worn out and the city took on an air of decay.

But desperate though the situation was in Jerusalem, the unofficial war was in fact now going much better for the Jews. Tel Aviv was cock-a-hoop over the defeat and dispersal of the main force of guerrillas under their chief in the Valley of Jezreel. On April 15, 131 trucks loaded with 550 tons of food reached Jerusalem. Two days later a convoy six miles long got through.

On the 20th the Jews tried to run the gauntlet for the fourth time, but their luck would not hold, and the convoy was heavily punished in the rear.

It was now almost Passover. Rumor had it that Ben-Gurion had been seen walking along King George Avenue. It was true. The Agency leader, 61 years of age now and already a legend, had taken a ride with this latest convoy.

It is an epic story, much simplified here, of a people's identification with their home city, as though the stones around them were an extension of themselves. Men have endowed other cities with a mystique: Leningrad for its ordeal, London for its blitz, Paris for its Commune. But Jerusalem is twice blessed, for the place it occupies in the hearts of men everywhere has been reconsecrated in the heroism of its inhabitants.

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BECAUSE OF KADDISH

(cont. from page 4)

advanced in years who had never before occupied himself with languages and abstract studies was penal servitude for teacher and pupil alike. Even after several lessons he had not been able to absorb more than two blessings, those for bread and for wine, and those by heart. As for reading, he came to grief completely.

Up to now I had not got in touch with the son; and as I found myself in sore straits, I considered it only right to inform him that I saw no signs of success, and that he had best give up the idea.

He was a typical Anglo-Jew, full of politeness. He looked more like his father than his mother. I heard from him that he was busy with different communal organizations helping the poor and needy. He emphasised why he was so insistent that his father convert. Through the merits of the kaddish he would know that he had a father, and so there was no alternative but conversion.

When I told him that in my humble opinion his father would not succeed in passing the examination in reading Hebrew prayers, he replied, "What of it? There are many Jews who don't know how to read the prayers, and of those who do know there are many who don't understand them". "True", I said, "but there is this big difference between your father and them. They were born Jews, and your father was not".

Having gone this far, I pointed out that every convert has to be circumcised, and without this no conversion is permitted. "Is your father prepared to be circumcised?" I asked him. "Out of the question", he answered. "My father suffers from high blood pressure, and the doctor has forbidden him at his age to undergo even a minor operation; and besides this, his health has not been too good these past years".

"How can the Beth Din accept as a convert a man who has no knowledge of the Hebrew prayers, no knowledge of Judaism, and no circumcision?" I asked.

"I myself will go to the Beth Din to plead there," he said. "My father's conversion is for my sake, and it is not for the dayanim of the Beth Din to deprive me of my rights to say kaddish".

He became very agitated as he said this, and I felt truly sorry for him.

"Give me time to think and I shall get in touch with you", I told him. He agreed, and thus we parted.

As expectedly, my thoughts on the subject crystallized as I went over the chapter on "He who divorces his sister-in-law by halitza" which deals with the question of a proselyte. "A proselyte who has undergone circumcision but has not taken the ritual bath is considered a proselyte, according to the view of R. Eliezer". . ."Where a proselyte has taken the ritual bath but has not undergone circumcision, R. Joshua says he is considered a proselyte". The debate continues until there comes the halachic decision: "He is not considered a proselyte until he undergoes both circumcision and ritual immersion".

Traditional Judaism is based on halacha, that is to say on law, and the Talmud says, "in law, there is no compassion" (Ketubot 84); and if the halacha lays down that a convert needs circumcision at the outset, what hope could there be in this particular case?

But is it true that there is in Judaism no appreciation of personal feelings, no compassion? Is the halacha so frozen that it cannot melt in certain conditions? Are there no clear rules in the Talmud for alleviating the law in exceptional cases and in a time of emergency? On things permitted and prohibited in kashrut, we lighten the law "if there is a very great loss". Regarding a decree, "one must not impose on the public a restriction which the majority cannot endure", and on the question of impending danger and prohibition, the Talmud says "regulations concerning health and life are made more stringent than ritual laws".

From all this we can see that there is deep feeling for a person confronted with the dry law. On this basis I advised the son to take his father to be examined by a specialist. He should get a certificate stating that it was forbidden for his father to undergo even a minor operation because of the danger to his life. He should then appear before the Beth Din with his father, mother and sister and let the dayanim decide his case. I told him I believed that if the dayanim saw that he was genuine, they would find a way to circumvent the strict laws.

The son with his father, mother and sister, and doctor's certificate in hand made his way to the Beth Din, which sat mid-week in the afternoon; and he was the principal speaker.

He began by saying that a good relationship had always existed between his father and mother. Though his mother had married a Gentile, her father had been a beadle in a large synagogue in East London, and she was proud of her family tree. She had suffered from remorse all her days. She had long wanted her husband to become Jewish, but the war and the instability of the succeeding years had made the time unsuitable. His mother had done a great deal in bringing him and his sister up as Jews. The home influence had always been his mother's, a Jewish influence. His father had helped her as much as he could.

He ended: "I want to say kaddish for my father after his death, and I ask you as a Jew to grant me this right. I want my father to be buried in a Jewish cemetery and all the family to observe the days of mourning. If you do not accept my father as a Jew, you are putting the blame on me and my sister, and we are not to blame for what was done many years ago by others. My father has not many more years to live. You are able to give me a father, and through this I shall fulfil my duty as a son after my father's death."

He spoke with feeling and supplication, and tears ran down the faces of his mother and sister. His father, too, although he tried to restrain his emotions, showed by the redness of his face the tension which gripped him.

Question after question was asked them by the Beth Din. After a long time, the dayanim announced that they would suspend the hearing for a little while, in order to consider the issue privately in another room. They were absent for a quarter of an hour. When they returned to the hall, the presiding dayan turned to the father, and in a clear voice gave the Beth Din's decision.

"We have decided to allow you to embrace Judaism according to these conditions:

You must continue to receive instruction in Judaism for another month; We waive circumcision on account of the doctor's certificate, and we shall accept you as a Jew upon immersion; After your immersion you must observe Judaism and not profane the Sabbath and festivals; Your wife must buy new, unused utensils for milk and meat to replace the utensils you are now using; You must join a Jewish community after your conversion; Three months after your conversion you must marry your wife in a synagogue according to our prescribed ceremony".

When I received the authorization for the marriage, I invited the wardens of the synagogue and other members of the board of management to be part of the minyan for the wedding. The son was "best man" and the daughter was bridesmaid. They gave their parents to drink from the betrothal cup and from the wedding glass. The bridegroom received the ring from his son, and betrothed his wife with our traditional mormula: "Behold thou art consecrated to me" The ketuba was read with the new name of the bridegroom, Abraham son of our ancestor, Abraham, which had been given him at the time of his conversion. Abraham broke the glass according to custom, and with shouts of "mazeltov" the ceremony of marriage was over for this couple, who for forty years had lived together as man and wife.

When Abraham son of our ancestor Abraham retired as manager of the public house, he moved to a Jewish neighborhood to be close to his son. He continued to be a member of my congregation until his death. Mine was the duty to perform the burial rites. After the funeral was over and prayers were finished in the hall of the cemetery, the son said kaddish for tzidduk hadin (acknowledging the rightness of divine judgement). Never before had I seen or heard a kaddish said with so much satisfaction and spiritual pleasure.

As I left the hall to remove my canonicals, one of the members of the Burial Society approached me and whispered in my ear, "Didn't you know that the deceased was not circumcised".

Instead of answering him, I asked him in turn, "So what did you do?"

"My colleague and I circumcised him at the time of purification".

"Ah," I remarked, "Then he will rise again at the time of the resurrection of the dead".

At Willesden cemetery, a little later, the wife of Avraham ben Avraham Avinu was laid to rest at his side. There they now lie, both awaiting tehiyat hametim (the resurrection of the dead).

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